

Der Lutheraner.

God's Word and Luther's Doctrine
Shall Never Perish.

Seventy-ninth year.
1923.



St Louis, Mo.
CONCORDIA PUBLISHING HOUSE.
1923.

Register for the seventy-ninth year of the "Lutheran".

a.	Page
Abba: why retained in the Bible	210
Advent 407: the first and the second A. 407.	
Communion and Temperance	69
Americanization of immigrants	44
Display of the churches	307
Workers, faithful 99: Workers' Day 307.	
Australia. Our Sisters Synod 23: Work of Our Brothers 162.	
B.	
Baptists, Northern 208; no Protestants 33S: spread to Lutheran lands 405.	
Building fund. Our rough collection 6. 20. 42.	
Burial of an "honest" heathen	406
Conversion, imaginary and true-	354
Confession, a 234: confession before men.	
302: Confessionalism 397; Kreuzsschen a reason why we often do not confess 318.	
Confessional writings, Lutheran	321
Bergmann, P. H. †	403
Occupation. Certainty of the Bs	179
Bible, an inexhaustible fountain 163: a few	
of it 349; is the Bible God's word? 8l: the Bible as God's word	
22: the Bible is true 404: the best book 26; the glory of	
Scripture 46; what is the Bible for? 97; Bible and Christ 17.	
37. 74; back-to-the-Bible movement 192; a Bible in every	
hotel 208; Bible spread to the tent of the Reformation 358;	
restraining influence on the spread of the Bible 405; the	
British Bible Society 59; Bible burning in Rome 357; Bible	
reading in public schools 58. 208; the Bible in Roman homes	
359; Luther's Bible translation 358: a Catholic translation 276;	
Bible or. Missal? 291.	
Flowers at the grave	2/0
Blood of Jesus, that, speaks better than Abel's 89 Bolshevism	
Board of Directors. Meeting of the-	256 Brazil.
From our district 111. 144. 174.	
	320. 403. 406
Bryan. <i>In His Image</i> 97; Bryan and the Y. M.	
C. A. 404.	
L.	
Campbellites	339
Clausen, P.; Termination of office	45
Christian: his task in this world	333
Christ's poverty our riches	417
Christ, the wonderful Son of Man 285; the	
Prince of Peace 10; Christ and the Bible 17. 37. 74.	
D.	
Denmark	- - 390
Tanklag, Call to	387. 406 Dante and the Eternity of Hell
Punishments 323	s
Darwin'	
s Teaching in Schools 59; Darwinism and.	
Morality 274.	
Germany. News 308. 383; distress 113. 257. 325 322. See	
Europe: in the Ruhr 177; thanks for help 292. 322; good news	
from country church circles 161; Roman propaganda in D.	
425.	
Ph.D. degrees awarded to six deserving men....	353
E.	
Marriage. Moral conditions 294; mixed marriages 160. 147.	
Oath, a false one, and its consequences-----	340 inductions
and ordinations of pastors and	
Professors: Aaron. C. 279; Adam M. 393; Aker. W. 150;	
Amling. C. 248; Atrops. H. 12; Bapler. W. A. 393; Bar. C. W.	
235. 248; Baker. E. C. 150; Bartz. W. 133; Bauer. W. E. 410;	
Baumann. W. C. 279; Baumgart. G. 311; Beck. A. 429;	
Becker. R. J. 342; Behning. H. 393; Bergen. Th. 393; Berger.	
J. 264; Bernahl. R. 279. 378; Berndt. M. 393; Bernthal. H. T.	
296. 311; Bertram. J. 359; Beyer. G. J. 410; Beyer. J. A. C.	
342; Beyer. P. H. 264; Viel. W. G. 264; Bielenberg. H. A. 311.	
326; Blasig. C. A. 311. 378; Blessin.	
A. 326; Blitz. E. 359; Blödel. H. 378; Bode. A. C. 181;	
Bobnhoff. H. 326; Bohrer. E. H. 378; Bollefer. L. 326; Bonn.	
W. M. 429; Böster. P. 296; Böttcher. O. W. C. 326;	
Brackmann. Th. 326; Brandt. E. 181; Brauer. A. A. 326;	
Breiban. A. F. 248; Bretscher. P. 429; Brockopp. W. 296;	
Broders. C. J. 164; Bulow. J. E. 181; Burgdorf. P. 359; Busse.	
W. 378; Claus. E. G. 359; Claus,	

H. C. 248; Cohrs. M. 342; Daib. H. L. 63; Dautenhahn. T.	
A. 279; Dautenhahn. Th. A. H. 279; Decker. O. C. 326;	
Dede. A. 248; Degenhardt. W. M. 2-9; Doye. R. 150;	
Dierker. E. J. 48; Diesing. A. E. 429; Dinsen. H. 410;	
Dobberfuhr. W. 410; Dobratz. G. 393; Dornseif. L. J. 164;	
Dorre. W. E. 326; Drews. W. A. 12; Düker. H. 311; Durdel.	
K. J. 181; Ebelke H. 410; Eichmann. A. 181; Eikert. W. C.	
181; Eifert. W. W. 326; Einrich. R. 211; Eißfeldt. A. 410;	
Elfer. J. 264. 311; Engelhard. A. 102; Euler. V. F. 48;	
Faulstich. L. 49; Fedcke. O. C. 181; Fehner. A. 164;	
Ferber. W. 393; Fischer. F. O. 410; Fisher. H. A. 102;	
Fredericks. A. 116; Freese. F. 264. 311; Freie. Th. 410;	
Frice. C. 279; Fricke. H. C. 102; Friedrich. E. I. 359;	
Friedrich. J. A. 410; Friedrich. W. 279; Gehrt. H. M. 393;	
Most. C. 326; Gohlke. Th. 49; Görtz. D. 85; Gaudin. J.	
429; Gross. E. M. 311; Grothman. W. H. 296;	
Gundermann. M. 279; Günther. E. F. 311; Gutknecht. P. T.	
393; Hädicke. F. A. 326. 359; Häuser. Th. F. 296; Hagist.	
H. 211; Hallerberg. H. 49. 85; Hallmann. A. C. 102;	
Hannewald. J. 211; Harre. P. 264; Hartenberger. H. 326;	
Hartmann. W. 311; Hartner. H. 359; Hcerboth. M. L. 181;	
Hein. B. 196; Hein. F. W. 311; Hennig. D. C. 359; Hennig.	
V. 12; Hensel. E. A. 311. 326; Herbert. A. 342; Hermerding.	
L. C. 296; Herrmann. R. 27; Hilpert. E. T. 12; Hinst. Tb.	
326; Hinge. O. P. 164; Hinnch. C. A. 85; Hoffman. G. W.	
311; Hoffman. Th. 393; Hofmann. K. 311. 342; Holls. W.	
G. 296; Hölscher. G. 311; Hömann. O. H. 359; Horn. A. J.	
264; Hoher. G. F. 150; Huchthausen. J. 311; Hübener. G.	
410; Hübner. M. 63; Jagow. R. 326; Janssen. E. 85;	
Janzow. C. 279; Janzow. F. 393; Jauck. H. 48. 150; Jesse.	
F. W. C. 393; Jilg. G. J. 326; Jöckel. T. 311; Janeau. H.	
326; Junget. K. E. 326; Kaiser. A. W. 296; Kanning. W. D.	
150; Karstensen. K. 378; Keck. A. W. 296; Keinath. L. 311;	
Keiper. V. M. 133; Keisker. W. 296. 311; Keller. E. M. 326;	
Kerstner. A. 49; Kettler. H. 393; Kiel. M. 342; Kictz. F. A.	
133; Mcsch. E. 12; Kitzerow. W. J. 63; Klammer. A. C. 359;	
-Matt. Th. C. 164; Kleinhans. O. W. 378; Kleinhans. T. 393;	
Münder. P. L. 150; Kohn. H. 181; Korbitz. F. W. 342; Kotbe.	
H. 326; Kraus. E. 429; Krentz. A. 164; Kretzschmar. P. 85;	
Kreutz. F. 102; Krey. P. C. 211; Krevling. A. L. 164; Kringel.	
H. O. 63. 410; Krog. C. E. 279; Kröger. F. 296; Kuolt. M.	
378; Kurz. R. G. 326; Lammers. R. 211; Lange. B. 378;	
Lebstand. W. 48; Lehenbauer. C. F. 326; Leininger. W. E.	
326; Liepke. G. H. 181; Lindborst. F. H. 49; Lobeck. W.	
164; Lobitz. C. A. 279. 342; Lotzner. O. 12; Lotz. W. J. 326;	
Lücke. L. 164; Lüders. P. W. 378; Lükner. C. H. 85;	
McMannis. E. 150; Mahnken. F. L. 27; Maloth. R. 393;	
Mangelsdorf. M. 410; Marschke. O. 12; Martin. L. H. 279;	
Maurer. B. A. 196; Meichsner. E. 27; Meichsner. J. H. 311;	
Melahn. W. 181; Mennicke. B. A. W. 85. 102; Menkens. A.	
12; Menzel. W. 359; Messerschmidt. E. F. 102; Meher. A.	
O. 235; Meyer. A. W. 279; Meyer. H. 63. 311; Meher. W.	
H. 181; Mehr. G. 150; Mießler. W. R. 235; Miller. E. C. 27;	
Miller. F. A. 342. 359; Möster. F. 48; Müller. G. F. 311;	
Müller. H. 85; Müller. O. H. 429; Mundinger. G. S. 410;	
Napier. C. H. 196; Nau. J. 342; Nau. P. G. 378; Naumann.	
G. A. 410; Nauß. E. E. 12; Niedner. F. 342; Niemann. K.	
M. E. 311; Niemann. L. 248; Norden. Th. N. 296; Nuoffer.	
H. A. 181; Oswald. A. 49; Pape. G. R. 102; Pieper. E. O.	
296; Platz. E. 264; Ploneit. M. 48; Pohl. W. 342; Pollex. A.	
342; Provp. G. B. 181; Quednau. C. 102; Rabold. J. 264;	
Reese. A. W. 279; Richter. E. F. J. 85; Rinker. L. C. 264;	
Rische. M. 264; Rohlfing. R. 378; Rolf. A. E. 211; Röve. H.	
326; Rühle. W. G. 116; Rüter. W. 164; Rüst. A. 359; Nutz.	
C. 311; Schedler. H. 296; Scheibert. E. J. 116; Schleck. A.	
H. 133; Schließer. A. J. 133; Schmidt. K. E. J. 410;	
Schmidt. P. T. 326; Schönheider. L. 311; Schreck. H. C.	
359; Schreiner. W. 359; Schröder. G. 211; Schröder. P.	
326; Schröder. W. 378; Schrotb. R. 63; Schulz. J. 311;	
Schulze. F. W. 248; Schulze. P. O. 311; Schumacher. J.	
248; Schumann. F. E. 311; Schumm. O. 211; Seidel. W.	
264; Seidensticker. W. 393; Setzer. W. A. 296; Sbores. S.	
S. 279; Siebert. R. 211; Steck. J. H. C. 181; Sievers. W.	
27; Smukal. A. H. 279; Söldner. -s. F. 311; Spitz. C. Th.	
248; Stamm. O. 264; Starck. G. J. 85; Steffen. G. H. 48;	
Steinmeyer. J. 359; Stieg. E. C. 429; Stöhr. W. 49; Stoll. C.	
410; Strasburg. K. 296; Strelow. J. 12; Streufert. E. 311;	
Succop. P. 359; Tage. O. C. 326;	

Todrabu. C. 102; Temme. L. W. 296; Tisza. G. E. 211;	
Thober. A. C. 393; Thusius. O. A. 196. 279; Tiemann. K. H.	
342. 378; Trapp. E. 393; Trautermann. F. C. 326; Traulmann.	
R. 311; Tschirleh. R. 279. 296; Ulkus. A. 296; Volz. O. 311;	
Waack. Th. 378; Wachholz. E. 410; Wacker. H. 311;	
Wagner. A. G. 181; Wählers. F. 410; Wallner. H. E. 378;	
Walther. W. 429; Wieder. E. W. 326; Weber. W. 311. 326;	
Wehking. E. F. 279; Wenger. F. 378; Wentzel. C. 342;	
Werning. H. 359; Wetzel. H. 393; Widigr. S. 342; Wild. K. H.	
311; Will. W. W. 326. 393; Williams. J. 27; Wilms. E. H. 296;	
Wittenburg. L. 311; Wohlfeil. F. 181; Walter W. 279. 311;	
Wyppich. C. F. 311; Zagel. M. 410; Zarwell. C. H. 235;	
Zemke. W. A. 359; Zimmermann. M. 296; Zirbel. F. 296;	
Zitzmann. P. 342; Zucker. E. H. 181	
Teachers' introductions: Abraham. A. D. 181; Appell. R. E. 49;	
Bathje. A. 312; Bangert. E. L. 326; Baumgart. G. R. 326;	
Bewie. E. 326; Blankschien. O. 312; Bosck. ?l. 164;	
Prockhaus. G. 326; Brunn. E. 000; Buddenbanm. F. 342;	
Buhrmaster. W. H. 379; Buls. H. F. 279; Bürger. G. 379;	
Büthe. L. F. 264; Dierker. L. J. 296; Tobberfuhl. N. W. 279;	
Topping. P. F. 410; Dorn. P. E. 312; Eggersmann. E. H. 393;	
Ehlers. W. 12; Feiertag. J. W. 312; Feußner. J. 429;	
Fickenschner. O. 429; Fillnow. A. 378; Firmhaber. P. E. 326;	
Firmhaber. W. E. 378. 379. 326; Forbes. O. W. 326;	
Freudenburg. O. E. 63; Germeroth. C. A. 410; Gectb. W. G.	
27; Glawe. H. G. 49; Griebel. P. 290; Grotelüschen. P. 312;	
Grüber. M. C. 296; Harks. E. A. 133; Heinemann. A. 326;	
Hcinemeier. M. F. 164; Heinitz. E. A. 342; Hellwege. O. 312;	
Himmeler. F. J. 296; Hitzemann. A. 311; Johans. A. H. 296;	
Jutzi. E. M. 279; Kampcath. O. 342; Kieffec. E. 181;	
Klawitter. P. 150; Klinkermann. H. F. 379; Kluhsman. F. W.	
342; Kolzow. W. F. 312; Ladwig. A. 312; Landsmann. A.	
393; Lemke. H. W. 342; Lopvnow. F. 312. 296; Lorenz. M.	
E. 359; Lüker. L. 311. 312; Luhmann. C. A. 326; Maschhoff.	
G. L. 341; Meinte. F. W. 326; Mirow. W. M. 182; Müller. E.	
R. 196; Müller. H. 279; Müller. O. 429; Müller. O. D. 326;	
Naumann. C. R. 164; Niewedde. C. F. B. 164; Nitschke. A.	
H. 296; Nürnberg. W. A. 359; Oldehöit. W. 312; Oldsen. H.	
85; Osiek. H. W. 133; Pauling. F. E. 393; Persiehl. R. C.	
312; Pohland. A. 311; Priehs. F. J. 12; Richert. H. R. U. 342;	
Richert. W. W. 342; Rieckers. E. W. 296. 312; Ritzmann. E.	
248; Rochlitz. F. W. 264; Rühle. W. F. 359; Rupprecht. H.	
C. 296; Rupprecht. E. 378; Schaars. H. W. 342; Schäfer. E.	
312; Schäfer. E. V. 326; Schmieding. E. H. 264; Schmidt.	
G. J. 312; Schmidt. H. 235; Schöch. A. 326; Schniller. C. C.	
410; Schniller. O. E. 12; Schröter. W. 312; Schnitz. E. W.	
378; Schüller. W. H. 296; Schütte. O. A. 393; Seltz. W. H.	
342; Siems. W. 312; Sonntag. H. F. 264; Stach. J. F. 312;	
Stelzer. Tb. G. 379; Stichweh. H. F. 85; Theiß. R. J. 296;	
Tönn. W. 326; Tröster. J. I. 211; Voll. H. A. 312; Wagner.	
F. 359; Walz. R. C. 312; Weinrick. H. A. 182; Wittmer. W.	
312; Wohler. E. 312; Wunderlich. E. 326;	
Zwintscher. H. 312.	
Unity in the Spirit	238
Immigrants want to be „Americanized“	44
parents, heed for 131; neglect of children 9.	
England and the Papal Church	209
Epiphany	2
Episcopal Church 23; Christ Church, Alexandria, Va.	
176.	
Earth flocks	309
Harvest thoughts	273
Erauckien - a delicious word	245
Education of the young 6. 370; without religion 338;	
Lutervorte 371; whose is the child? 110: greuliche Zeiten	
203.	
Europe. Distress 10. 44. a work of charity 130; the loving	
activity of the Missouri Synod 261; inaccurate statements	
177; in supporting should admit everything properly 96; the	
condition of Protestants in Europe 293; sinister religious	
phenomena 97.	
S.	
Rot, internal	97
Federal Council of Churches	96
Movie theater	404, 160
Finances of the Synod 206; financial report 126. 240.	
354. cash balance 68; recommendations of financial	
secretary 76; auditors' certificate 64; letter from a	
president 44.	

Finnish National Church 113; visit to 189.	
Ford, Henry, and world improvement plans340	
Fort Wayne once and now	156. 171
Free Church, Saxon. News 271. 308. 355;	
Seminar in Zehlendorf 308. 161; from Strasbourg 425.	
Peace on earth	9
Five delicious things	194
Fundamentalists	389

G.

Giving, cheerful 350. 382; for mission 394; have we given too much? 44; what Episcopalians do 23; "I will never do it again" 403; missionary contributions and movies 404.	
Prayer on Collect Sunday 375; on Birthday 325; on Ascension Day 147; on Passion 61; for Mission 310; for Synodal Assembly 186; Luther's Preface to the Lord's Prayer 26; we must learn to pray again 22.	
Birthday, prayer on	325
Birth prevention	146
Thickened: Advent 397; At the Cross 73; Petition 333. 301; The Bible Word 201; The First Sermon on Pentecost 153; The Holy Night 417; The Night is Gone 381; Thou Friend Whom My Soul Loves 17; Seriousness and Comfort of Life 317; Rock of Salvation 269; Joyful Work of the Church 369; Prayer 137; Holy Courage 185; Longing for Home 1; O Lord, abide with me! 121; Yea, Lord, but yet! 53; My church 285; Easter morning 105; Speak but one word! 37; Where to? 89; On the Feast of the Holy Trinity 169; On October 31, 349.	
Spirit of life 153; do we lack the Holy Spirit? 243.	
Money: care should be taken when obtaining it for ecclesiastical purposes	106
Parish, the second largest 58; ornaments of parishes 98.	
Church members, when they move, should give the pastor their new address	193
Community Movement in Germany	45
Justice, civil and spiritual	388
Conducting business in the Christian spirit	244
Stories. On Ascension Day alone 148.	
Blind man, what he can teach 428. bread of the homeland 130. the last gift 294. the confirmands and the king on the cross 100. joy in the lord 210. a' firm fortress is under God 408. a good portion of people die of their recoveries 195. a few unexpected slaps in the face 12. a meaningful misunderstanding 195. died for us ungodly 61. god's ways 148. do not be mistaken: god cannot be mocked! 276. power of the word of God 101. comfort of the sick 61. "Now sing and be glad!" 426. "O head full of blood and wounds!" 83. "O Holy Spirit, enter into us!" 163. "Blessed are the merciful" 179. "Nod to my anointed! 261. of one who can wait 391. christmas 427. christmas experiences of a traveling preacher 426. christmas word, one, by luther 427. how about your intercession? 195.	
Hymnal of the Lutheran Church	334. 351. 398
Laws and Transgression	113
Certainly true	148
Gideon's	208
Courage of Faith and Necessity of Faith	11
Bell as a gift	60
Election by grace; am I chosen?	322
God, it's a	169
Service: Welcoming Strangers 98. 274;	
how many times did you miss the G. in the old year? 427.	
houses of worship, too expensive	175
Lamb of God from God's Throne	53
Epitaphs	131
Gravestones	270
Abomination of desolation	130

H.

Hanser, P. O. and wife: collection of commemorative coins donated	336
Harding's death	272, 306
House devotions must not fall down 22	
House friend, JESus the	309
Herrnhuter	191
Heart, a defiant and despondent thing	160
"Today!"	101
Ascension 137; Prayer on Ascension Day 147.	
Colleges, Lutheran 110; at Fort Wayne 56; Chicago 111.	
Punishments of hell, eternity of the	323
Holland, Christian schools fought for in	161
"Home, Sweet Home"	146

I.

Year, to the new 1; with JESu into the new year 10; how dost thou spend the last night of the old year? 427.	
Jesuit, a	62
JESus, the house friend309	
Anniversaries: St. Paul's, Frankenlust, Mich. at, 337; Cross, Collinsville, Ill. at, 258; Orphan asylum, Addison, Ill, 304. 325; deaf and dumb institution, Detroit, Mich., 257; a rare jubilee celebration 255; D. C. C. Schmidts: birthday celebration 386.	
Last Judgment, there is a387	
Jews. A Rabbi 130; Conversion of Jews 99.	

Distribution of candidates191.....	205. 206
Cash report 1922	28
Catechism; to test the doctrine262	
Making children one's friends 286; taking in orphans 286; blessing children 391.	

Church, three requisites to a right one 9; dangers and duties 192; Church and its young men 98; at what age do most join? 176; the state likes to interfere in church affairs 128; the ecclesiastical situation in our country 43; advertisements of the churches 307; vituperation of the K. punished 425.	
Church, Lutheran, in Riga	192
Church bulletins 259. 274. 386; are to use the Bible as a Teaching God's Word 22; Value of Church Papers 23; Influence of Same 403; "Lutheran 6. 160; Mission by the "Lutheran" 385; "Lutheran" and <i>Witness</i> 22. 159; Our Magazines in Europe 405; Congregational and District Papers 159; Church Paper in Brazil 175; A Faithful Reader 324; Resolutions of Synod Concerning the "Lutheran" 422; Circulation of Church Papers 422.	
Church Consecration: Las Vegas, New Mex. 7; Washburn, Ill. 21.	
Classics, position on their works	294
Clothing	306
Conferences: Black Hills 387; Montana 386; Southern Idaho 79th 353; general teachers' conference 257; benevolence conference 287; conference blessings 113th confirmation. For parents of confirmands.	
Supplement to No. 3; a word on confirmation 80; Do not forget the newly confirmed! 159.	
Ku Klux Klan	57, 340

L.

Larsen, D. Lauritz	43. 96
Life, the human, whence? whither? 260; value of life 121.	
educational institutions. News 347. 348. 364. 289. 316. 332; to fill with pious pupils 241; the internal development of our educational institutions 127; the need on our institutions 368.	
- Building program: can we do it? 366; not great, but suitable 369; only one collection 376; the plan 376; the day of thanksgiving and the collection 369; half a million for education 370; how a visitator encouraged a congregation 374; building committee active 110; God will let himself be asked 374; "O Lord, let prosper!" 365; prayer on collection day 375. - Concordia, Mo. 290. 385; Edmonton, Alta. can. 21. 174; Milwaukee, Wis. 402; Porto Alegre, Brazil 305. 402; St. Louis, Mo. 174. 372. 320. 388. 399; St. Paul, Minn. 357; Springfield, Ill. 42. 377. - Students in theological seminaries in the country 112; theological department of Yale University 112; also other church bodies build teaching institutions 424.	
Reading. What do Christians read?	354
Lighthouse - Jesus	427
Songs: "Wake up, the voice is calling us" 390;	
"Ein' feste Burg ist unser Gott" 408; "Tochter Zion, freue dich!" 408; Pentecostal Hymns 162.	
Lochner, J. F. K.; 100th anniversary celebration 190 Lodge and Lutheran parishioners 338; affiliation is denial 260; Lodge and state presidents 307; spread of Freemasonry 147; De Molay Lodge 208.	
Los Von Rom Movement	112
Luther as a chaplain to the sick 358; Luther and the children 358; honorable judgment on him 321; Luther's translation of the Bible 98; Luther's inkstand 97; Luther and Zwingli 323; death anniversary 58.	
"Lutherans," church bulletins read.	
Lutherans	not to arrive260
eran Church to rise from sleep 175;	
Lutheran World Convention 355.	
Lutheran Lay League	233
Lynching. Antilynch law	60

M.

Manning, W. T291	
Martyrs, the first evangelical	323
Medical science	146
Mees, D. Th. †	291
Melodies, unchurched	211
Man; the dignity of the M	301
Methods, new	339
Mezger, D. G., travels to Germany; Ph.D. 234 Mindekrantz	21, 393
Mission. Heidnische M. in unserm Lande 59; Mis-	
sion opportunity 6; missionary prayer 310; missionary contributions and movies 404; mission by the "Lutheran" 385; how not to encourage missionaries 339; union of Protestant churches on mission fields 244. - News: from Africa 59; Alaska 191; Argentina 188. 273. 406. 423; Berlin 75. 93. 108. 192. China: firsts in Jchang 254; in Shihnanfu 124; baptism in Shihnan 243; conference 303. India: difficulty in heathen mission 209; northern missionary district 78: southern 55; dedication of hospital 92; first Lutheran service at Madras 335; Mohammedan mission in India 242; general conference 54. Mexico 56. Montana 4. 319. 386; New Zealand 23; Nevada, a missionary friend in 304; New Mexico 159; mission in Northwest 24; Western Nebraska, too few missionaries in 145th - Immigrant Mission 43; Inner Mission in North America 74; City Mission 145th 207; Deaf and Dumb Mission 39th 204th; the Fathers of T. 41st; communications from our Heathen Mission 419th; have we accomplished our missionary task? 424.	
Mission festival, Forestville, Wis. 291; Berlin 275.	
Missouri Synod. A Jesuit on the Synod 62; statistics of the Synod: see statistics. - Synod of Delegates 6th 126; report of proceedings 217; synodical address 201; presidential report 202; sermon at opening 237; result of elections 247; a beautiful memorial 234; prayer for the assembly 186.	
Modernists	389
Modern Thought. Modern Time Consciousness	25
Mormons	404

N.

New Zealand	Page 23
Norwegian Synod 259; Jubilee Building ...	321

O.

Revelation, progressive	405
Ordination and introduction of candidates for preaching and school office instructive about	242
Easter. Christ is risen 115; the second word of the Risen Lord 114; Gellert's Easter faith 115; Easter cheer 105; an Easter sermon 114.	

P.

Pope. The right Antichrist 129; what can he do? 147; how he encourages missionaries 339; provision for intermarriage 147; papal church and England 209; papal legate in the United States 160; in Mexico 60; statistics 339; unjust way of fighting 129.	
Passion. The blood that speaks better than Abel's 89; the intercessions in Isa. 53 100; JESu prayer chamber 83; on the holy Passion 73; prayer 61; Passion service in Buffalo 128.	
Pastor. Busyness 80; consolation 277: do not change places lightly! 338: Briefs of a mother to her son in the pastorate 262; pastor's salary 207; pastor's wife 295; pastor's sons 191.	
Pieper, O. F.: 45 years of service	320
Posannenton, indistinct	112
Preaching the gospel 22; sensational preaching 9; does preaching drive people out of church? 80; congregation must prepare for preaching 146.	
Presbyterians, the rare confession of. . . .	321
Professors, capable 241; nominations 242.	

R.

Radio 60. 191. what Luther would say 95.	
Justification	210
Government of God: God directs everything	357
Kingdom of God, request for the	185
Religion and the Natural Man	389
Religious education in public schools	112
Relic - real?	58. 59
Renan, Enemy of Christ	129
Reviews:	
A Brief Guide in the Christian Doctrine for Adult Catechumens	246
A Chart Showing the Parliamentary Rules of Order 296	
Althaus, D. Paul: The Cemetery of Our Fathers 163	
American Calendar 1924	378
Augustana Octavo Series of Church Music for Mixed Voices	296
Bach, J. S.: The Bach Chorale Book 133	Baur, J.
C.: American Principles and Private Schools 63. On Being a Lutheran 296.	
Bciderbecke, H.: Grains of gold	295
Berntbal, J. B.: Vier kurze Weibachtsgespräche 378.	
Weihnachtsspiel der drei Weifen aus dem Morgenlande 378.	
Boeder, O. C. A. : The Morality and Religion of Freemasonry	164
Brauel, A.: Tröstet, tröstet mein Voll!	295
Charles, Mrs. A.: Chronicles of the Schoenberg-Cotta Family	296
Christ Crucified	85
Clemen, O.: The Creation of the Luther Bible 149	
Concordia Junior Messenger	12
Concordia Primary Leaflets	12
Concordia Sunday-school Lessons	12
Concordia Sunday-school Teachers' Quarterly 12	
Czarnske. W. M.: God's Christmas Gift 378 Danell, D. N.: How I Found the South Indian Mission Field After the War	181
Dau, W. H. T.: Address at the Celebration of the 75th Anniversary of the Missouri Synod 164. Can the Secular State Teach Religion? 164. Weighed and Found Wanting 278. Woman Suffrage in the Church 359.	
The Confessor	149
Elsa's Mission Contribution	359
Engelbrecht, E. H., and Kretzmann. P. E.: The Teaching of Arithmetic	296
Firstfruits. From Mission Life	149
Fahlund, G. A.: Graded Lessons in Luther's Small Catechism and Bible History	164
Fifty Years of God's Blessing	63
Fleischer, G. A. and E. A.: Concordia Calendar 378	
Freeman, G. M.: Little Voices	409
Frenkel, H.: The Indian Woman in Poetry and Life	181
Stories of communities: Milwaukee. Trinity 63; Philadelphia, St. John's 263; Rogers City. Mich. 295; St. Louis, Mount Calvary 63; St. Louis, St. Paul 63.	
Gieschen, J.: From Paradise to Bethlehem.	
From Bethlehem to Paradise	359
Gohdes, C. B.: Schwartz, the Apostle to India 359	
Graded Memory Course for Ev. Luth. Sunday- schools	116
Graebner, Th.: Letters to a Masonic Friend 246. Shall the United States Recognize the Pope as Temporal Ruler? 164.	
Gruber, F.: Silent Night, Holy Night ... 342 Hageman, G. E.: Sketches from the History of the Church	428
Cock, H. M.: O Father, I Am Weary 116 Hoffman, F., and Ireland, Mary E.: Leo's	
Whaling Voyage	359
Holt, B. M.: Masonry vs. Parochial Schools 164. Masonry vs. Christ Jesus 164. Masonry	

vs. Christianity 164. Lodge Treatment of Sin 164.	
Congregation's Duty to Lodge-members 409.	
Junior Bible Student	12
Kaepfel, G. C. A.: Lead Us, O Lord! 181 Life and Love	
181 Lift Up Your Heads ! 359. Holy, Holy, Holy! 339.	
Kögel, R.: New Christoterpe 149.....	409
Kosche, Th. M.: Manual and Course of Study for	
Lutheran Schools	181
Krämer, A.: Enchiridion o Catecismo Menor del	
Dr. Martin Lutero	359
Kretzmann, P. E.: Knowing and Doing 116. Popular	
Commentary of the Bible 181.	
Kretzschmar, R.: Can a Christian Consistently Say, "So	
Mote it Be".....	409
Krueger, W. E.: Sacred Songs	133
Kuhlmann, A. H.: Pulpit and Battlefield 264 Lehenbauer,	
A.: Let us do our duty! 341.	
Roughing It for Christ in the Wilds of Brazil 263.	
Doctrine and weirs	48
Lenk, M.: A Little Queen 393. the Little Rag-picker	
12. the Neighbors at the Brook 378. who wants to be	
entertained? Two Little Houses on the Brook 181.	
Lutheran Annual 1924	378
Lutheran Church Calendar 1924	378
Lutheran School Journal 48.....	328
Magazine for Lutheran Homiletics and Pastoral Theology	
.....	48
Mangelsdorf, R. A.: Curriculum for Lutheran	
Kindergartens 48. Hosanna in the Highest! Responsive	
Singing for Christmas Service 378.	
Mezger, G.: Lessons in the Small Catechism of Dr. M.	
Luther	378
Michael, J. M.: The Signs of the Last Day	
Miller, A. H. The Modern Speller	48
Minde wreath	393
Mission-work	85
Mueller, J. Th.: The Little Minister of Elderon	
Creek	429
Muller, G. J.: Junior Class Manual 409	
ann, G. A.: A Day at the Mission Homestead 149.	
Gentile Sermon 149.	
Nommensen, W.: Where does the soul find the home, the	
rest?	48
Nuns, E.: The Stork's Necklace	409
Norlie, O. M.: The Lutheran World Almanac 26	
Nothstein, I. O.: My Church 133. Following Jesus 409.	
Pfotenhauer, A.: On the occasion of the 80th anniversary of the	
Evangelical Lutheran Orphanage at Addison, Ill. ...	311
Pieper, P.: Die Christusfeindschaft der Loge 246.	
The Antichristian Spirit of the Lodge 392.	
Polack, W. G.: Choice Morsels	359
Proceedings: Alabama Luther Conference 26.	
Missouri Synod 392. New South Wales District,	
Australia 278. Queensland District, Australia 196.	
Rathke, S.: "Maranatha!"	429
Reuter, R.: Idylle 85. Intermezzo 85. At	
Evening 85.	
Reuter, Th.: How is the church built.... 164 Sanctification	
.....	85
Schmidt, W.: Aethelburga	263
Schneider, J.: Kirchliches Jahrbuch für die Ev.	
Regional Churches of Germany	181
Spitz, Th.: A Pastoral Appeal to the Members of the	
Congregation in Behalf of Our Glorious Missions 311	
Statistical Year-Book of Missouri Synod.... 181 Stellhorn,	
A. C.: You Fathers 85. Our Mission Duty toward Our Own	
Children 326.	
Stump, J.: Russellism	196
Synodical reports of the Missouri Synod: Districts: Alberta	
and British Columbia 48; California and Nevada 149; Iowa	
48; Kansas 133; Manitoba and Saskatchewan 149;	
Nebraska 133; Eastern 149; Southern Illinois 48; South	
Dakota 246; Western 149; Central Illinois 48. Synod of	
Delegates 295. Saxon Free Church 342.	

The Christian Day-school	Page
The Holy Bible	326
Theological Monthly	133
Tiny Tots Bible Pictures	48
Tyrol, M.: Morning light	12
On the Second Coming of Christ	63
Ullmann, C.: Facts Concerning the Crucified	
Christ and His Church	26
Indispensable in the training of my child 326 Vollmar, A.:	
Winter Roses	196
Wambsganß, Ph.: Freemasonry and Genuine Lutheranism	
.....	359
Watson, E. O.: Year-book of the Churches 278	
Wendt, A. L.: O Be Joyful in the Lord! 342. resurrection	
409.	
Who wants to be entertained?	181
White, R. J.: Six Years in Hammock Land 63 Wiles,	
Ch. P.: Lesson Commentary for Sunday-schools of	
the Lutheran Church 409 Willkomm, O.: Ev.-Luth.	
Hausfreund Calendar 378	
Wismar, W.: Ungemach's Responsive Service for	
Christmas	409
Young Lutherans' Magazine	12
Zagel, H. H.: From spring days	278
Zorn, C. M.: The Epistle to the Romans 341. the Saviour	
246. the Acts of the Apostles and a little of church history	
26. the two epistles of St. Paul to the Corinthians 149. the	
whole Christian doctrine in Gen. 1-5 341. a last apostolic	
word to all righteous ministers of the word 392.	
JESUSminne 149.	
Riga, St. Jacob's Church in, in Catholic hands.... 293 Robinson,	
Prof. J. B.: Funeral	406
Novels, soul-destroying	176
Ruhland, Terrible conditions 99; a work of the	
Love 130.	

S.

Sabbath. Has the pope abolished it ?	81
shame, fake	46
Scolding	295
Keys of the Kingdom of Heaven	269
Schmidt, D. C. C.: Birthday party	386
Creation of the world 253; Bryan's debate on this 274.	
Debts, what to do with them?	244
Schools, public: Darwinism 129. 59; religious instruction 112. -	
Our schools: How best to bring one into existence 95;	
parochial school a duty of conscience 79; do our schools	
accomplish anything? 273; Testimony for parochial schools	
95; what can parochial schools do for the future? 370;	
special services with school sermons 257; language 18;	
compulsory school laws 8; school struggle 79. 19. 304;	
hostility to parochial school in Alberta 7; good news 143;	
victory of good cause 143; how do we in Australia get our	
schools back? 244; the state of the schools in the Western	
District 420.	
School festivals	154
School dedications: Nashville, Ill. 320; Norwood Park, Ill. 57;	
Milwaukee, Wis. Ill; St. Louis, Mo. 337; Whittemore, Iowa	
145.	
Suicide: Save-a-Life League Against It 193 Shelton	
Memorial Day	99
Sunday debtor's agreement 207; international authority 44.	
Spiritism - Devil's Fraud	209
Language in our schools 18; Victory of a just cause 190.	
State likes to meddle in church matters 128	
.....	Missou
ri Synod statistics 111. 122. 141. 155. 170.	
187; of the Roman Church 339; of the churches of the	
country 160. 175. 43; on religious instruction 44; concerning	
the reports for the "Statistical Yearbook" 423.	
To die, believing or unbelieving? 310; of a Christian 148; of the	
wicked 100.	
Star from Jacob 381: how far a star should be from the earth	
99.	
Students at state institutions 259. 377; our work 95; fraternities	
9.	

Hours, silent	Page
Fall of Man	11
Synod. Does your congregation belong to the synod? 90;	
Synodal congregations and synodal expenditures 138;	
Wisconsin Synod n. a. St. 305; Synodal Assembly of the Free	
Church 292.	
System	94

T.

Dance, protest against 130: marathon dances 192.	
Deaf and Dumb Institution in Detroit: Anniversary 257	
Baptism of children	317
Millennial Kingdom not to be expected 339	
.....	Temp
erance and the Lord's Supper	59
Thought, modern 25; advanced 44.	
Table prayer; often falls away 424	
Table talk, a significant	82
Death of a criminal still mocking to the last 100 obituaries:	
Pastors and professors: Bohn, J. A. 115. crull, A. 131. destinon,	
V. Th. 84. freche, R. 277. gerken, G. 47. henkel, W. F. 62.	
hertwig, A. 163. hilgendorf, R. C. G. 179. hohenstein, O. L. 246.	
hopmann, H. 84. kowert, W. H. 179. krueger, L. 428. leimer, M.	
M. 84. mafffeld, H. A. Th. 428. meyer, H. F. C. 48. miller, G. A.	
211. pröhl, W. 341. reith, L. H. 262. Schliepsiek, J. G. 195.	
Schönleber, J. 277. Schulz, A. 195. Schulz, J. H. 310.	
Schützler, E. H. T. 195. Wambsganß, F. 115. Zimmermann, O.	
S. 132. - Teachers: Döring, L. C. E. 85. Güttler, G. 180.	
Hackstedde, F. W. 278. Karnatz, E. H. 101. Möller, J. F. 263.	
Nimmer, H. A. 263. Paar, A. Ch. F. 409. -- Students: Dittmer, A.	
149. Hilpert, A. 116. Jackson, J. 180. Reinke, A. N. 26. Schütz,	
P. 180. Theilmann, E. 132. Zersen, O. 235.	
Fidelity in small things	245
Tutankhamen	46

U.

Unitarians. Small number of own preaching ministry-	
candidates	112

B.

Crime in our country	129
Engagement. Consent of parents	47
Legacy, a beautiful	128
Reason in spiritual things 245; Luther on this 295.	
Visitors	21

W.

Truthfulness	47
Truth, progressive	44
Walther League	190. 291
Ways and Means Committee; preliminary report	
401; second report 421.	
Woman; praise of the virtuous W	47
Christmas Faith 8; Christless Christmas Carols 8;	
Christmas celebration in the Northwest 24; in Russia 46.	
Christmas carols; protest against the singing of the same	
in the public schools 424	
Crying	114
world: how does it become full of life?	60
World Convention, Lutheran	355
World War II; how it came to be	ISO
World Improvement Plans, Ford's	340
Science, 177: medical W	146
Week, at the end of the	47
Charity Chain Conference	287
Word of God, that, the main thing in the Church of God.	

Z.

Time Consciousness	25
Times, ghastly	203
Journals, ecclesiastical; see church journals.	
Tongue, the, directs great things	131



Published by the Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of the St. Louis Theological Seminary.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. 79.

St. Louis, Mo., Jan. 9, 1923.

No. 1.

Longing for home.

Break in, sweet shine Be ger eternity!
Shine into our poor life, To give
strength to our feet, Joy to our soul!

Here is toil early in the morning And
late at night, Fear, of which the eyes
speak, Distress, of which the hearts
break, Cold wind often blows.

Jesus Christ, you alone are the light of our
hope!

Introduce us and let us behold Those
evergreen pastures that thy word
promises!

Eternity, shine brightly into time, that the
small may seem small and the great
great: blessed eternity!

M. Schmalenbach.

To the new year and vintage.

Yes, I'm coming soon. Amen. Yes come,
Lord Jesus! Revelation 22, 20.

Under God's friendly government we have concluded the old year and entered into a new one. Since our lives and the life of the church here consist of earth years, each one of us and the whole church has come a good deal closer to its goal with the turning of the years. The goal of all God's children is the return of their Saviour in glory on the Last Day, when all earthly hardship and all earthly misery will come to an end and the Church, gloriously adorned by Christ, her Bridegroom, will be ushered into the heavenly wedding hall.

Therefore, especially at the beginning of a new year, the last words of the Bible, in which the Lord calls out to His bride: "Yes, I am coming soon! They mean that the children of God are groaning and longing for the appearance of their Saviour, and that this prayer will be heard and the Lord will hurry to fetch His bride.

"Yes, I am coming soon" is the New Year's greeting of the Saviour to all his faithful. Even if it seems to you that I am delaying too long, I am certainly coming and will come soon, in the year that has just begun.

We children of God are reminded of the soon coming of the Lord by everything we see and hear. We hear of wars and war cries. One nation is outraged against another and one kingdom against another. Earthquakes happen now and then. It is dear time and terror. The sea and the waves roar. False prophets arise in ever increasing numbers. Love grows cold in many. The world lives as the people did before the flood and to Sodom and Gomorrah, saying, "There is peace, there is no driving!" 1 Thess. 5:3. Our Saviour says, "When ye see these things, know that the kingdom of God is at hand," Luk. 21:31.

Now, while the children of the world find the thought of the end of time irksome and ridiculous, and therefore make a mockery of it, and babble of an eternal continuance of the earth, all the children of God rejoice at the New Year's greeting of their Saviour, "Yea, I come quickly!" and reply, "Amen. Ye come, Lord JEsu!" The return of their Saviour stands rock-solid to them; for he who says it is the faithful and true witness, who does not lie, but fulfills every word of his. And though they still often tremble at the thought of that great and dreadful day, when all the books shall be opened, yet they rejoice with joy unspeakable, knowing that their Saviour has forgiven all their sins, and set their account right with God, and that from his hand they shall receive glory and honor and peace. So they sincerely mean it when they answer, "Yea come, Lord JEsu!" and say:

Oh, how I ache, ere I see thee from on
high, O Lord, come to us! Oh, that for
the salvation of the pious Thou mightest
fulfil my desire and will today!

Accordingly, the position that a person takes on the Second Coming of Christ determines whether he is a child of the world or a child of God.

Does the future of Christ seem ridiculous to you, or does it seem horrifying?

If, at the beginning of the new year, you do not hear the call of the Lord Jesus, "Yes, I am coming soon," it is a sure sign that you are not yet in grace and are not a member of the church. O then make haste and save thy soul, ere destruction speedily overtake thee! Canst thou again, though with great trembling, say, "Yea, come, Lord JESUS!" I wait for thee, and trust in thy great mercy; let this be a sure sign unto thee, that thou art a child of God, and a member of the church.

May all the members of our dear Synod begin the new year in heartfelt eagerness and longing for the coming of Jesus! Then it will indeed be a pleasant and grace-filled year of the Lord for all of us.

We will all then be godly minded and say: "Our walk is in heaven, from whence we also wait for the Saviour Jesus Christ, the Lord, who will transfigure our vile body to be like His transfigured body, according to the working, that He may also subdue all things to Him. 3, 20. 21, and we will let our main concern be that the grace of our Lord Jesus Christ is with us in the new year, and therefore diligently use the means of grace, word and sacrament, in church, school and home.

Then we will fight valiantly against the temptations of the devil, the world, and the flesh, and constantly heed the admonition of our Savior: "Beware lest your hearts be troubled with eating and drinking, and with cares of food; and let that day come upon you quickly. For it will come as a snare upon all who dwell on the earth. Be ye therefore always courageous, and pray that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luk 21:34, 36.

Whoever among us is afflicted with a heavy cross, or lies on a long bed of pain, or is afflicted with secret distress, to him the Lord calls out, "Yes, I am coming soon, and I will make an end of all your burdens;" and the answer resounds confidently, "Amen. Yes come, Lord Jesus!" I wait for thee.

Soon the hard fight is ended, Soon the sour
louse is finished, And I go in to my rest.

Waiting for our Saviour will not make us sluggish, but on the contrary, it will spur us on to lively activity in all the works of our Synod. We know that with the appearance of the Last Day the door of grace is closed to all men, and that until the last moment of the world's time the Lord is building his church out of the lost human race, yes, that for this very reason he is delaying his future, because he has patience with us and does not want anyone to be lost, but that everyone should turn to repentance. Therefore, the Saviour's cry at the beginning of the new year, "Yes, I am coming soon!" will awaken in all of us a holy resolve: This year shall be a busy year for all of us. We want to maintain and expand our teaching institutions. We will diligently pursue our missions near and far. Let all our thoughts and efforts be directed to the building of the Christian Church. Blessed are we when the Lord comes and finds us doing thus.

"Yes, I'll be there soon."

"Amen. Yes come, Lord Jesus!"

F. Pf.

Epiphany.

It is a small thing that thou art my servant to judge the tribes of Jacob, and to bring again that which is broken down in Israel: but I have made thee also the light of the Gentiles, that thou shouldst be my salvation unto the end of the world. Is. 49, 6.

We have entered the new year under the bright beams of Christmas light. We do not mean the rays of the Christ candles, but the rays of the Christ message. The Christ candles go out; the Christ message remains.

This is the message of Christ: that the eternal only-begotten Son of God became man in order to regain peace for peaceless people, to bring peace to hearts. "A child is born to us, a son is given to us . . . And his name is . . . Prince of Peace", Is. 9, 6. "He is our peace", Eph. 2, 14.

Under the image of light is painted this blessed Christfriede.

Only when this light has shone into our hearts, when it has become light in our hearts, is the new year really a new year for us. Then, however stormy and dark things may be around us, a new radiance plays and shines in our hearts, illuminating even the deepest darkness and setting it in silver. For it is illuminated by Christ. "Though I sit in darkness, yet is the Lord my light," Micah 7:8.

If we have recognized Christ as the true light, then we have experienced epiphanies, for then Christ has appeared to us as our Savior. We can really and truly say: I have seen the Lord! Not that we have seen him with bodily eyes. No, we have seen him with the eyes of the heart. He appeared to us in the word of the Gospel, and shone upon our hearts, and with this brightness opened our eyes, that we might see him. And we still see him. Epiphanies remain with us. For as long as we believe, the Lord shines for us.

This is the gracious purpose of God, that Christ our Saviour should appear to us, shine upon us, enlighten us. Already in the prophet Isaiah this is wonderfully explained.

It would almost seem as if the Saviour had grown timid over the last success of his sour labours. "I thought that I labored in vain, and spent my strength in vain and useless," Isa. 49:4. It is as if He were saying: Men indeed have I redeemed with my holy, costly blood, and with my innocent suffering and death. But who accepts it? Who believes in me? My own people according to the flesh will reject me and give themselves over to unbelief.

But then the Father speaks courage and comfort to him, "It is a small thing that you are my servant to raise up the tribes of Jacob and to restore the neglected in Israel, but I have also made you the light of the Gentiles, that you may be my salvation to the end of the earth."

It's as if the father wanted to say: You think you're working for nothing and in vain! But no; you will accomplish much, much more than it appears. Israel thou shalt redeem. Out of Israel thou shalt win many. Out of high ones and

The church building fund in our district would be greatly helped by the loan of funds. How many members there may be in our great synod who are richly blessed by God with earthly means and who could render great service to the mission in this way without any complaints!

"Now that we have time, let us do good to everyone, but most of all to those who have faith. Gal. 6, 10. H. F. Bügel.

To the Ecclesiastical Chronicle.

From our Synod.

Our "Lutheran" is now entering its 79th year with today's issue. It has reached the age that Moses, the man of God, when speaking of human life in the 90th Psalm, calls the limit of it. And as our life lasts seventy years, and, when the going gets tough, eighty years, so also leaves and magazines seldom last seventy and eighty years. Even among church periodicals very few are found that reach such an age as the "Lutheran." It is the oldest unchanged church journal of the Lutheran Church in this country. It has grown old, and more than one of its faithful readers speaks of it as the "old 'Lutheran.'" But he has not, praise God, grown weak, infirm, and decrepit, but as he still, and, God willing, as long as he is on the plan, confesses, teaches, and advocates the ever fresh and vigorous truth of God, so he himself has remained fresh and vigorous and alive. Even today his slogan and confession is as it was in the first number of September 7, 1844:

God's word and Luther's doctrine Vergehet nun und nimmermehr.

May he green as a plant in the garden of the church, and, though he may grow old, yet blossom, be fruitful and fresh, and proclaim that the Lord is so pious, and is no wrong to him, as the 92nd Psalm saith such words of the children of God. And may he also in the year now beginning wait with all faithfulness and conscientiousness of his office and commission, and may his word and testimony be blessed in many hearts and souls, and produce much fruit! This is what all his many readers, together with those who work on him, pray for him, and therefore diligently lift up their hearts and hands to the God of all grace! L. F.

Something more definite can now be said of the **proceeds of our large general collection for the Synodical Building Fund**. Two-thirds of the sum of one and one-half million dollars appropriated by Synod have now been paid in; stated quite accurately, it was \$1,013, 550. 87 as of December 30, 1922. Of this total, exactly \$301, 275.06 was received by our Synod Treasurer during the month of December. This is in good part the success of the special collection around the time of Thanksgiving Day. To this must be added the sum of \$121, 978. 60, covered by signatures. The goal is not yet reached. We must not yet cease from supplications and exhortations and charms and enticements. But we cannot but thank God with all our hearts that we have come so far. And if now the congregations that have not yet let us hear from them also make a righteous effort, if the congregations that for one reason or another have postponed their collection until the festival time now soon bring it to a close, and if all the congregations promptly send in the collected funds to their district treasurer, then we will have reached our goal.

so that he can forward it to the Synod Treasurer, hopefully the goal will be reached. May God grant it, for whose service and glory the collection has been set in motion! L. F.

Our next Synod of Delegates. The new year will again bring our triennial General Synod, called the Synod of Delegates, which is populated by delegates from all the districts of our Synod, pastors and laity, who then serve as representatives of the congregations of the district. Since this synod will meet in Fort Wayne, Ind. on June 20, there is only six months to go. And this much may be said now, that important matters will be before us for consideration, relating chiefly to the extension of our church work. It is therefore desirable, indeed necessary, that the delegates spend this six-month period in a proper study of the affairs of the Synod, so that they may come to the Synod well prepared and able to participate with understanding in the deliberations and decisions. The delegates from the pastors have already been elected at the last meeting of their districts, but the lay delegates only to a lesser extent; in most cases the election of the lay delegate has been entrusted to a particular congregation. For the reason just given, it is now very desirable that the election of such lay delegates should take place as soon as possible. And the congregations to which the election of such a delegate has been entrusted, may at the same time, yes, above all, see to it that suitable, capable men are elected to this office, men who are already familiar to a certain extent with synodal affairs, who have an interest in them, who can discerningly and intelligently judge matters as they come before the synod, and who can then also properly represent the decisions of the synod in their own circles and especially in their own congregations. God has given our Synod in its lay members excellent powers, such as the Church also needs. May He draw them more and more into His service, make our congregation members more and more willing and eager to serve Him also in the Synod! And very often the attendance at a synod is the very means by which this end is attained. But we all want to enter the new year with intercession in view of our upcoming synod and lift up our eyes to the mountains from which help comes to us. L. F.

Missionary casualties. An old, faithful pastor of our synod remarked in passing in a letter written on a journey: "It becomes more and more interesting to me, especially on journeys, to observe how many opportunities one has, mostly quite unsought, to bear witness to the truth, that is, to proselytize for the kingdom of heaven, if one only wants to and takes it seriously. One should also always have tracts with him, especially English ones, and sample numbers of our magazines, in order to be able to scatter good seed in all directions. The little we spend on them is better spent than anything else in the world. Not all effort in this field can be in vain when 'the power of truth breaks through and knocks at the door of many hearts'. Oh, that much greater zeal for the house of the Lord and for the salvation of our fellow-saved could fill us all! With this miserable criticism I begin with myself. When I think of our blessed fathers, I must wish and sigh that their spirit might be with me, if not double, at least half."

We pass on these words not written for the public. They are true and they hit the mark. L. F.

Low and High Education of our Youth in Lutheran Schools. On the occasion of the rich blessing in pupils which has been conferred upon all the teaching institutions of our Synod, and likewise upon the Wisconsin-

synod last fall, the "Theological Quarterly," published by the faculty of the Wisconsin Synod's Seminary at Wauwatosa, Wis. wrote the following pertinent words:

"What does this immensely rich blessing of God give us to consider? Certainly not that the word of Jesus should no longer apply: 'The harvest is great, but the laborers are few.' Even if our present parochial schools can be satisfied with fewer candidates for the teaching profession, the work which our Saviour has already directed us to do is not exhausted. In unsuspected places opportunities for work have presented themselves during the past few years in the inner and outer missions (for example, in the Black Belt of Alabama); and if the account of a Y. M. C. A. secretary from China, which I had occasion to hear some time ago, was even approximately correct, a large field is ripe for harvest in China. The speaker stooped to the assertion that the next ten years would decide whether China would be Christian or Bolshevik in the future.

"But be that as it may, one work lies before our feet and should be tackled on a larger scale without delay: that is the ecclesiastical education of our youth. Not only should many congregations that have neglected to establish their own parochial schools make up for their shortcomings as soon as possible, but congregational circles (conferences, synods) must approach the problem of the higher education of young people with all seriousness. While not so many years ago it was an exception when young people from our circles sought a higher than elementary education - our pastors often had a hard time because parents wanted to have their children confirmed too early so that they could turn to earning a living - it has now become almost the rule, as a result of increasing prosperity, partly also due to compulsory schooling, that children attend a college for several years. But those who have an insight into the circumstances know how dangerous to the soul it often is to attend a public university. If we do not want to contaminate our entire church nation, it is becoming more and more imperative that we establish our own church colleges in Lutheran centers. Praise be to God that He has answered in advance a worrisome question, Where will we get teachers? by the gratifying increase of students in our synodical teaching colleges!"

L.F.

From New Mexico. After the small group of Lutherans in the second largest city of New Mexico, East Las Vegas, had to give up the property they had acquired two years ago shortly after paying the hand money, they have, in spite of the loss of some members through a serious lodge fight, with God's help again acquired property and were allowed to build a chapel thanks to the friendly support of the General Church Building Fund. This chapel was consecrated on the first Sunday in Advent last year. Several members from Optimo, the sister church, and from Albuquerque helped to celebrate. In sunny, warm New Mexico, the act of dedication can be performed outside in December as pleasantly as in many other states only in summer. At half past eleven o'clock the act of dedication was performed in front of the church by the local pastor. The four pastors present then entered the church at a slow pace, followed by the superintendents, the Sunday school, consisting of twenty children, and the congregation. In the English service, Rev. C. F. Schmid preached on Matt. 1:23. The afternoon service was in German. E. Wilms preached on Luk. 11, 28. In the evening service Fr. R. Lammers preached in English on Revelation 21, 1-4. The whole congregation, which had already suffered much

The people who have been on this journey, young as they are, but who have also experienced much joy, must unanimously confess: "The Lord has done great things for us, and we rejoice."

What was more natural than a conference, since all the pastors from northern New Mexico had tuned in to the inauguration? On Monday and Tuesday, therefore, the four pastors held such a meeting. A paper on Christian Science was discussed at length, a sermon study was made, ministerial questions were discussed, a thorough report of all the mission places was received. Following this it was admonished that the General Building Fund should not be forgotten. All were encouraged to distribute the church bulletins and to bring our dear Lutheran church, the church of pure doctrine and confession, more and more before the public. In short, two blessed days were spent.

On Monday evening the celebration of Holy Communion took place. Fr. R. Lammers gave the confessional address. After the conclusion of the service, Fr. C. F. Schmid gave a lecture on the glory of God in nature as it appears to us here in America. He showed pictures from America that were well worth seeing and, in addition to explaining the pictures, made comments that should give us cause to praise God and thank Him for all that He has given us. Fr. Schmid brought the stereopticon from his parish in Albuquerque. The Women's Association had seen to it that the altar was decorated with flowers and the altar niche with palms, and that the pastors were given quarters and meals from Saturday to Wednesday.

East Las Vegas is served from Optimo, which is about forty miles from East Las Vegas. The lodges, as well as the religious indifference among apostate Lutherans, are arguably the main tools in Satan's hand to do harm to Christ's kingdom. This contributes to Las Vegas being an incredibly difficult mission field. May the Archbishop of his Church continue to keep his protective hand over his little group in East Las Vegas! May he give the faithful members here and everywhere the joy to remain steadfast in the faith and in the fight against all enemies who threaten them with destruction! Ernst A. Wolfram.

Hostility to the school. In Alberta, too, the battle for the parochial school has turned out unfavourably. Our readers will remember that all parochial schools there had to be discontinued during the war. After the war our brethren there strove earnestly to get them going again, and as by law everything was placed in the hands of a school inspector, the largest congregation there, that at Stony Plain near Edmonton, undertook to open its school with a teacher approved by the State. One of our young pastors, Rev. H. J. Böttcher, who had earned a State certificate to teach school by attending the State School for Teachers, accepted the call to Stony Plain as a teacher for the sake of the cause, and opened the school in the fall of 1921. But it was soon declared insufficient by the state superintendent, without sufficient reasons being given, and the parents of the children were urged to send their children "to school," meaning the state school. The parents insisted on their rights and continued to send their children to the parochial school. They were summoned to court and fined; but they paid the fine under protest and appealed to a higher court. The children continued to attend the parochial school. (Lutheran 1922, pp. 62. 89. 189.) But, unfortunately, the decision of the higher court has now been unfavorable, although a minority of the Court took the right stand, and even in a minority judgment

of Chief Justice Beck expressed, about these last proceedings, Father Böttcher writes us from Stony Plain under the 20th of December last:

"It is with a heavy heart that I report that we were compelled to have our parochial school children enter the State School last Monday. Last week the decision on our school was handed down by the Provincial High Court. Immediately, stern warning letters again came from the Department of Education. The decision of the Justice of the Peace against us was found to be lawful. The measure whereby absolute and inviolable power over all private schools has been placed in the hands of a Chief Inspector has been declared constitutional, because under the fundamental law all school matters have been left to the individual provinces. Admittedly, minority rights have been secured to 'certain classes of people'. Legally, however, there are only two such minorities, namely Catholics and Protestants. Lutherans, Baptists, etc., are not as such legally recognized Protestants, and are therefore not specially protected, and thus have no right to a school of their own. It is great how the devil can hide so finely behind the law. Nothing more was said of 'proficiency' in our school.

"This now puts us in a fatal position. What to do? Move on in court? Chief Justice Beck seems to be giving us a hint as to how to proceed. Of course, it's a big job. At present we are on the lookout in the province for any like-minded people and are waiting for advice from fellow believers and the authorities. Now it is again: Immanuel, God with us! An inexhaustible source! Again and again there is new strength and new courage.

"Enclosed please find an excerpt from Chief Justice Beck's minority report. We certainly have every cause to thank God for so directing the heart of this judge as to send us this official expression of opinion. It speaks from our hearts. I have tried to reproduce both the meaning and the words of the judge. This excerpt will certainly be of interest to 'Lutheran' readers."

The report of Chief Justice Beck referred to in the foregoing says in extract as follows:

"In 1913 the compulsory education law was so amended that it now reads: 'All children of compulsory school age must attend the public school unless, in the judgment of the inspector, they are under proficient instruction, either at home or elsewhere.' Prior to the year referred to, this power to decide upon the proficiency of a school instruction was in the hands of a justice of the peace. Parents could also appeal at that time if they were not satisfied with the judgment of the justice of the peace. In 1913 this was changed. Since that time an inspector employed by the Department has had this right, and the school inspector's judgment is inviolable. The inspector is entirely under the control of the Department, and if he does not act according to the Department's pleasure he may be removed by it. This amendment to the School Act has been proposed by the Department itself and has most probably been adopted by the representatives of the people without their having any idea of the far-reaching consequences this amendment would have. This has given the Department absolute and inviolable power over all private schools in which children under fifteen years of age are taught, and the parents of these children are always exposed to the danger of being charged and punished if the superintendent does not approve of the teaching. By this arbitrary and inviolable power all other ecclesiastical institutions may at any time be put to an end.

be made. Thus, if either the subject matter or the method of instruction were not to the liking of the Department, such institutions as the Presbyterian Western Canada College, the Methodist Mount Royal College, the Catholic Jesuit College, and other similar institutions, might at any time be closed without further ado.

"This kind of legislation was found in the German Empire from 1870 and for a long time thereafter. Under this legislation many violent measures were then taken to eliminate every other language except German. This whole movement is known as the Kulturkampf. The people, of whom the defendant [Jakob Ulmer, a member of the Stony Plain congregation] is one, no doubt thought they would have full freedom here in Canada. Unfortunately, they were mistaken. They desire that a religious spirit should pervade all the schooling of their children. They want to maintain the happiness of their family life by teaching the children to communicate with their parents in their mother tongue. At the same time, of course, they want their children to have a good education in the English language, so that they will be able to take and keep their place in social and business life. This, however, they are not now to be permitted to do. They are compelled to send their children to a public school, where, in reality, no religious instruction is given, or yet only in such a way as language instruction is given. In this way the very thing is suppressed in the hearts of the children which alone can lay the foundation of a happy family life. In this way one wants to make these people happy, contented and patriotic citizens. They have left one Czar and fallen into the hands of another. . . .

"People like the defendant, unfortunately, can find no protection unless their representatives in the Legislature are induced to change this tyrannical measure of the school law, or unless the department will not enforce the existing law in so tyrannical a manner."

We have intentionally reported this debate of Chief Justice Beck's in such detail. This intolerant, un-American, tyrannical spirit has been stirring everywhere in our country since the World War. It interferes with the rights of parents and the church. It is necessary to testify against this spirit, to fight against it with all legal means, if necessary to suffer for such testimony. Otherwise one piece after another of our civil liberty will be lost, and with civil liberty also religious liberty. L. F.

Domestic.

The Christmas faith of the individual people is expressed especially in the various Christmas carols and Christmas poems. Our old Lutheran Christmas carols are delicious sermons about the great miracle of the birth of Jesus. They were sung and sung by devout, Christ-believing hearts, full of strength and certainty of faith. The unbelief as well as the faithless enthusiasm of our time, on the other hand, is reflected in the many Christmas songs which our generation brings to the press without being called. Such spiritless and Christless Christmas carols have come before our eyes almost innumerable these days. Thus a magazine published the "favorite Christmas carol" ("favorite Christmas carol") of former President Roosevelt. In this "Christmas carol" the Saviour and his wonderful birth are not mentioned even with one syllable. And this is supposed to be a Christmas carol! Other magazines brought poetic outpourings, in which probably much raved about peace and joy and quiet winter night with starry splendor,

but he was not celebrated who, in the night of sin's death, brought us the light of heavenly joy with peace from God. Mockingly, an' unbelieving poet sums it all up and poems:

Each, from Christmas carols of His Saviour's
comfort and dream greets; Watching over all
the poets, dreamers and dream-judges,
Shines the eternal star-tree.

That is to make fun of the Holy One. But this mockery is deserved by our shallow and unbelieving generation with its empty, insubstantial Christmas carols. To compose Christmas carols is truly more than just to thresh empty straw. This we can and should learn again and again from our old Christmas carols. May we never tire of these noble pearls of true poetry!

J.T.M.

Peace on earth is now to be secured by the churches of the world. Special prayer services are to be held in which all churches are to ask for peace from God on a Sunday. In this way the churches are to continue until the hearts of the nations are changed and hatred is eliminated from the world. In this movement lies a declaration of bankruptcy. For even the most unbelieving children of the world recognize that they are doing nothing but hatred and discord, and that the peace of nations is a glorious gift of God, which must be asked of God. On the other hand, the churches are accused of being responsible for the fact that there is vain war and strife on earth. Thus writes, among others, the *Churchman* of the Episcopal Church:

"We are taught to prey on the innocent. The Church aids and abets this vicious business in which every government engages during a war. No one ever deserves to be so hated as a nation that hates others. To procure such venom, the hatemongers lie about their fellow man and suppress the truth that would mitigate the hatred. With deliberation they spread a spiritual plague and sully the minds of ordinary, honest people with their lies. And the Church blesses this vicious business." To this it must be said: this rebuke does not apply to our Lutheran Church. Our church does not wait for prayer Sundays, but prays every Sunday for the preservation of the noble peace. Many church communities, however, cannot absolve themselves from this censure. Only the *Churchman* *should* not have waited with his rebuke, but should have expressed it then, when it was especially needed. But let us Christians continue to ask God for peace, that his kingdom may be increased and his word spread.

J.T.M.

Three requirements belong to a right church; so judges an exchange leaf. First, a true church requires a good confession. It must be founded in God's word; its preacher must teach the whole counsel of God unto salvation. It must also have a strong faith; it must be said of it, "Thy faith is great." Finally, it must be rich in good works, works of love, mercy, and missionary work. To these requirements we add one more, namely, right faithfulness toward God in her position toward those who teach, believe, and live falsely. She must do all impenitent sinners from her midst and renounce all false teachers and church fellowships. A church that believes, teaches, and confesses according to God's Word is a power that no devil can overcome. God keep us our dear Lutheran church also this year, yes, at all times!

J.T.M.

Christian student associations, which have the spiritual welfare of their fellow students in mind, are becoming more numerous

and are all the more necessary because the spirit of godlessness and unbelief is spreading more and more among the students of the state schools. Nor is their work without success. At the University of Pennsylvania, the efforts of two fraternities produced the beautiful fruit of twenty-five students joining a church last fall.

Unfortunately, these Christian fraternities bring with them a new danger, especially for our Lutheran students, namely that of unionism. Therefore, our Lutheran parents should consult with their sons and daughters when sending them to secular institutions. A little leaven leaveneth the whole dough, Gal. 5:9. If our youth are to stick to their confirmation confession, it is necessary to urge them to attend Lutheran services. To this may parents look whose children are studying in universities and colleges.

J. T. M.

Parental duty and child neglect. The *New World*, a Catholic newspaper, is urging parents in our country to be conscience-stricken by pointing out that 707 children under the age of sixteen have already taken their own lives in our country. Who is to blame for this? asks the paper, and answers: "The first blame lies with the parents. They are responsible for their children before God and man." The terrible neglect of children, staying out late in the evening, rich gifts by which youth is corrupted, the habituation of children to hedonism, amusements, indolence, etc., attendance at the theatre, defective instruction in God's Word, evil example, etc., are then blamed. The paper closes with the words, "Meanwhile parents live into the day without God like heathen. If they remove God from their heart and house, they must also reap the evil fruit. If such is done to the green wood, what will become of the dry?" The leaf is right. It is not the church that bears primary responsibility for the spiritual and physical welfare of the children in its midst, but their parents. Christian parents especially should bear this in mind. Here it is a matter of watch and pray! The dangers mentioned above also threaten our children. He who has ears to hear, let him hear!

J. T. M.

The Methodist "apologist" expresses a **justified complaint** about the often downright horrible topics that are preached about in metropolitan churches, only to draw people into the churches out of curiosity. He writes: "Let us take just a few examples that the writer recently found in a newspaper. There were displayed the following sermon themes: 'Who slew the liquor Goliath?*' 'Corner building sites in Sodom.' 'Are human feet attractive?' 'Triangular people.' 'A Bible xanthippe.' Churches that have sensationalists and pulpit tightrope walkers for preachers are indeed to be pitied. But almost more to be pitied are such preachers themselves. They have certainly missed their calling. Instead of the pulpit, they and their kind belong in the business of some Aaron Löwenthal or Levi Goldstern."

We agree and are pleased with this rebuke that the paper gives to the sensationalists. Many of these are to be found in the very community that the "apologist" represents. But we cannot agree with what the paper goes on to say: "It must be admitted that in the field of which we speak better conditions prevail in the Roman Church. The preaching is plain and earnest, and always thoroughly religious, though its subjects are often drawn from tradition rather than from the Bible." Against this we would say, "The Roman priest differs from the Protestant preacher here described in that he knows how to preserve decency. At bottom, however, both are in agreement,

That they preach not the gospel of Christ, the Saviour of sinners. To bring people to the church, both preachers and priests preach works of righteousness, the one in a subtle way, the other in a cruder way. Further, both appeal to the curiosity of the people, the one by strange themes, the other by secrecy, incense burning, mass offerings, pomp and splendor. Basically, therefore, both are deceivers. They preach man's word for God's word and suppress the Scriptural truths about sin and grace, repentance and faith. Thus Satan plays his fool's game with both.

But the "Apologist" rightly goes on to judge: "It must therefore be the greatest concern of an evangelical preacher to offer his very best in the sermon and to adapt it in content and form to the real spiritual needs of the listeners. He need not surprise by brilliancy of speech, need not astonish by sought originality or sensational illustration, application, and theme. Only thoughtless, dull, cold, and long his sermon must not be, and never undignified." It would still be worthy of remark that a right sermon, in which God's Word, Law and Gospel, is preached, and which is adapted to the needs of the hearers, requires much more time, strength, and talent than the empty verbiage which is preached in many places. In short, a right preacher is a rare gift of God.

J. T. M.

Abroad.

The need is increasing. In the last few weeks we have once again received very moving petitions from the most diverse parts of Europe, requests for physical help, especially from the most diverse charitable institutions, which feel the plight particularly acutely and which, if help does not come, will simply have to perish. We cannot print these petitions, as we are asked, but we can bring the desperate plight to the attention of our readers and call upon them to give a mite to these institutions of merciful love in an orderly manner. Very pleadingly we are often asked for only a dollar, often also for the reimbursement of a few cents postage. These are crippled children, war-disabled, blind, deaf-mute, feeble-minded, epileptic, and other physical sufferers of all kinds. They are asylums, as in one case, of 35 asylums and 1000 helpless persons. In a letter we have received, after the present prices for the most necessary necessities of life have been listed, it says, further on:

"The evil is aggravated by the fact that prices are rising like a rocket. Whoever did not take a commodity in the morning because it seemed too expensive to him, often has to pay twice as much in the afternoon. Fear of the increase drives people to feverish shopping zeal. This hunt cannot be joined by the Samaritans, who live from hand to mouth, but they suffer severely from it. As late as September a kilo of s2^ pounds of cotton wool for operating on cripples cost 75 marks, after eight weeks already 7500 marks; likewise medicines have risen a hundredfold in a short time. Where is this to go? God alone knows. He who sends it can turn it around. He knows well how he shall end our misery/ We are afraid, but we do not despair. Noble benefactors abroad, who have hitherto so vigorously supported the great Samaritan work, will not then let it perish when the tempest rages wildest. They will save it for Christ's sake."

We have just said that aid should be given in an orderly manner. We have reason to emphasize this even more. The orderly way is to send the gifts to our Relief Commission in New York, which will then forward them either directly or through the Relief Committee of the Free Church.

Also the very important relief work of the "Evening School", to which many gifts are also made available by people outside our circles, and which can therefore also extend its circle of help, nevertheless manages a large part of the relief work through the pastors of the Free Church. In this matter, as in others, the donors should have the assurance that their gifts will be used in their best interest. And this can be done most safely if one follows the path of order and lets the gifts be administered and distributed by such persons who are capable of making inquiries and exercising supervision. But let us all, in this time of bitter need, remember the old saying of the Catechism, and act according to it: "Break bread for the hungry, and bring into the house those who are in misery; if you find one naked, clothe him, and do not strip yourself of your flesh

Christ the Prince of Peace. In March 1904, in the Andes Mountains of South America, near Camber Pass, nearly 13,000 feet above sea level, on the border between the Republic of Argentina and Chile, a statue was erected which has become known as "The Christ of the Andes." The statue was cast from cannon and is considered a sign of lasting peace between these countries. The inscription on the foundation reads, "Let these mountains sooner be turned to dust than the peoples of Argentina and Chile break the peace they have vowed to each other at the feet of Christ the Savior." May Christ, the Savior of the world, bring peace to the whole world, not only earthly peace, but above all spiritual, heavenly peace through faith in His Word! Only then will human hearts become happy.

J. T. M.

With JEsu into the new year!

The joyful Christmas message, "Unto you is born this day a Saviour!" is the sweet gospel sermon with which the civil year comes to a close. The last, trusted word of God that the Christian hears toward the end of the old year is that he has a Savior. Thus the old year closes with the fetching name of JEsus. And so it is right. JEsu's name comforts us against all and every harm of sin that we have been guilty of in the past year. Christ's blood makes all harm good. Though we men have made the old year evil with our sins, yet JEsus, our dear King of grace, has made it good for salvation to his Church.

So also the year 1922 was a year of the Lord, of grace, of blessing. And with Jesus, 1923 will also be a year of grace and blessing. The faithful name of Jesus guarantees us a happy, blessed new year. We need not cross the threshold of the new year with fear and anxiety. Whatever torments us, our own distress as well as the distress of the Church and of the poor, sin-tormented world, all misery, all misery, the Saviour takes from us Christians and lays them on His own shoulder. For he is the King in the kingdom of power, in the kingdom of grace, and in the kingdom of honor. In the kingdom of power his will shall have the victory; in his kingdom of grace there is vain happiness and blessing; and one day the kingdom of honor will come. "Unto us a child is born, unto us a son is given; whose dominion is upon his shoulder," Isa. p, 6.

This is the glorious consolation that makes us joyful at the turn of the year. With Jesus we leave the old year with thanksgiving and enter the new with hope. His name brings vain blessings.

J. T. M.



Published by the Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of the St. Louis Theological Seminary.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. 79.

St. Louis, Mo., Jan. 23, 1923.

No. 2.

Friend whom my soul loves.

Thou friend, whom my soul loveth, How blessed is thy word!
What rich comfort and peace It gives poor sinners on and on!
Whether Moshe's word shall sue me hard, Whether God's wrath shall make me tremble, Nor yet do I know: my Saviour says At Calvary, "It is finished."

From the words of Jesus
"Come unto me, all ye that labour and are heavy laden."

And if the foot be sore from the way, And the goal is not yet reached, Then the Savior's mouth comforts me, "My yoke is easy, the burden is light."

Friend, whom my soul loves, Keep me by thy word! And all the comfort it gives me, Keep me gripping on and on! J. W. T h.

Christ and the Bible.

Christ is the man who is called "Wonderful", therefore also the bible is a wonderful book. Christ is the one "whom my soul loves", Hohel. 1, 7; therefore we also love the Bible above all things. For Christ and the Bible are intimately connected. It is Christ who speaks to us in the Bible; Christ is the core and star of Scripture; through Scripture Christ communicates himself to us with all his gifts.

1.

It is Christ who speaks to us in the Bible. The Gospels have handed down to us the powerful, the sweet words that Christ spoke with his own voice during his life on earth.

He spoke from his own mouth. In the Acts of the Apostles we hear the self-confessed words of the exalted Savior, who tells St. Paul that the Gentiles should receive forgiveness of sins, ch. 26, 18. And what John wrote to the seven churches, Revelation 1-3, he heard from the mouth of Christ. These are all Christ's own words. And whose words do you hear when you read the writings of the apostles at all? Christ gave them "mouth and wisdom," Luk 21:15, and of the Spirit that inspired them he says, "Of mine he will take," Joh 16:14. All the words of the New Testament are the self-ascending words of Christ. Exactly the same is true of the Old Testament. Not only did the Son of God, "the angel of the Lord," often speak with His own mouth to the patriarchs, but also of all that the prophets wrote, St. Peter says that the Spirit of Christ spoke through them, 1 Pet. 1:11. Here also the word applies: "Of Mine" He took it. Every word of Scripture is a word of Christ. What we need to know for our blessedness, what is in the heart of the merciful God, that "the Word", the only begotten Son, who is in the bosom of the Father, has declared to us, Joh. 1, 1. 18. What the merciful Saviour would have to say to us, if He now appeared visibly in our midst, that He has told us in the Holy Scriptures. Mary was in a happy position; she was allowed to sit at JEsu's feet and hear what made her blessed, Luk. 10, 39. And if you occupy yourself with the Bible, you sit at JEsu's feet; there Christ talks with you.

That is why we love the Bible above all things. "How I love thy law! Daily I speak of it," Ps. 119:97. We hear there the words of Him whom our soul loves. We can't get tired of hearing his sweet words. He cannot tell us too often how dearly he loves us. And when he admonishes and warns and chastises us, his infinite love speaks to us. "They say that the letters of lords and princes are to be read three times, but the letters of our Lord (as St. Gregory calls the Holy Scriptures) are to be read an infinite number of times.

read." (Luther I, 1055.) We read over and over again the letters of Him whom our soul loves.

We know that he has our eternal salvation in mind. The Saviour knew from eternity what thou wouldst seek of him, how thou wouldst desire the comfort of the gospel, what counsel thou wouldst seek of him in thine affliction, what help thou wouldst have in thy distress; therefore he hath well caused the Bible to be written unto thee. The disciples that heard him by the sea of Galilee, and the disciples that hear him in the Bible, all say, Thou hast words of eternal life, John 6:68.

And these words are all true. They are JEsu's words. There never came a lie from JEsu's lips; he never erred; he never in any case misadvised his disciples. It is a miserable thing about human writings. He is deceived who takes counsel in the writings of philosophers. But good to him who makes Christ's testimonies his counsellors! He can rely on them.

And the fact that he builds on this rock-solidly is also brought about by this word itself. For these are mighty words. Christ spoke "mightily, and not as the scribes," Matt. 7:29, who also spoke much of eternal life, but mere words, just as they would have remained mere words if they had cried out to the dead Lazarus so often and so loudly, "Come forth!" But the words of Christ, the words of Scripture, are living and powerful. We shall hear more later on how they not only speak of eternal life, but also give eternal life; not only call to faith, but also work faith.

The Bible is just the book we need. You may be a simple-minded, lowly gifted person, but in spite of your low intellect, this book convinces you; it wins your heart; it enlightens your mind. You may be a highly gifted person. But in spite of your acuteness of mind, this book convinces you; it wins your heart; it enlightens your mind; and you are as sure of your cause as the simple-minded.

Yes, the bible is a wonderful book. We love it. We are like Mary.

Her heart burned to hear this only, What Jesus, her Saviour, would teach her.

O how our hearts swell when we immerse ourselves in the Bible and feel the breath of life, feel the warmth of Christ's love, and experience His divine help! E.

1046 schools, 436 are entirely English, which means that they no longer teach German; in contrast, German is still taught in 610 schools.

This change was caused by the World War. In several states the German language was forbidden by law as a language of instruction and a subject in the schools, and probably in most of them it was scorned as un-American and even driven out and expelled without law.

Why did God allow this to happen? (For it did not happen without God's permission.) At one time it was undoubtedly a visitation. We have indeed cultivated and maintained the German language as the language of the church in church and school and in our educational institutions, in accordance with our ecclesiastical needs, but our people, especially in the cities, have neglected the German language in the homes and have thus separated themselves from the delicious treasures of the Lutheran church in the Luther Bible, in the hymnal, in the confessional writings, in edification writings, in magazines and in songs; but also - and this is not to be overlooked - separated from the treasures which they had acquired in school, confirmation classes, Christian teaching, preaching and private reading, in so far as they should have transferred and applied them to their children. Many are now in an awkward position: they have given up German, and they cannot speak English. Or they have German for themselves, but cannot use it with their children, because they do not understand it; and they cannot use English, because they are not at home in it themselves. On the other hand, however, we have also been guilty of holding on to German too tenaciously and one-sidedly in some places, where our families, and thus the schoolchildren, had already become almost entirely English. Did not many a schoolchild who came to school speaking English, and who understood as much as nothing of the German language, first have to learn the German language, which was foreign to him (as far as that was possible), in order to receive his religious instruction through that language? Have we not dismissed many a confirmation student who understood what we explained to him in German and was therefore able to test himself, but who was not really able to give an account of his faith at that time and even more so in his later life? Yes, would not the average confirmand of the last decades, especially in the cities, have been greatly served if he had received as much English religious instruction as he has received German?

Therefore this change in our church schools is to be seen as a gracious visitation of God. The enemies intended to make it evil, but "God intended to make it good, that he should do as it is now in the day, to preserve much people," Gen. 50:20, - then in Egypt bodily, but here spiritually. We regret that with the German language we lose the glorious treasures in the teaching of wholly English-speaking children; but the souls of the children pass over these treasures to us. Nor is all that we had in German lost. Our God and Saviour is not lost to us, the Bible and Catechism are not lost to us, heaven is not lost to us; and we have already quite a treasure of English Lutheran literature. It is true that in some places in the solution of the language question many a falsehood and injustice may have been involved, but

Language in our community schools.

Until a few years ago, religious instruction in our parochial schools was mostly entirely German. Today, as far as we have been told, this is only the case in 187 out of 1090 schools. In 487 schools the religious instruction is now entirely English, in 416 German-English. According to the "Statistical Yearbook" about the year 1921, the religious services are still 58 per cent German and 42 per cent English. In contrast, religious instruction in the schools is 17 percent all German, 45 percent all English, and 38 percent German-English. From

On the whole, the change of language in our schools is timely and a blessing for God's kingdom.

Of course, this does not exclude the fact that individual families and even entire communities suffer from this. Where the German language - even if Low German - is the colloquial language in the home, one misses the German lessons of the school quite embarrassingly. However, if the circumstances in the community are such that, because of the vast majority of children, religious instruction should be in English, or even if the state has forbidden the German language, then the individual should comply and cultivate the German language all the more at home. Father and mother can do much here. For one thing, it is not out of the question to teach the children to read German at home, and then one has every opportunity to go through the Bible stories and the catechism with the children in German. In this way one can at least put the children in a position to attend the German services with benefit.

An evil consequence of the change of language, especially where the schools have become entirely English, is that the school children can no longer participate in the German services with any real benefit. This causes a certain separation between the older and the younger element in the congregation, which brings with it some unpleasantness and certainly also some danger. If at all possible, this should be avoided. If religious instruction in school is entirely in English, it is of great advantage at least to practice the German language, especially speaking and reading. If then parents at home do not neglect their duty, the children will also become familiar with the German expressions in the Bible and in the Catechism. If a language is to be preserved, it must be preserved in the families. The child speaks what his environment speaks, not what the school teaches. The home or environment may preserve a language in spite of the school, but never vice versa. The undersigned attended a state school in an entirely Low German area after the war period. The teacher, for once a man, remarked, "All these years I have tried my utmost to get the children to speak English in the playground" (in school at lessons they spoke fluent English; one thought one was among entirely English children); "but do you hear what is spoken there at the ball game?" Low German! So little influence did the all-English school have on the daily colloquial language of the children at home, at work, and at play. There again you see how strong is the influence of the home. By the way, the same is true in education.

The question is often raised as to whether language change has harmed community schools. The answer is: No. If damage has been done, it is not to be sought in the schools.

May the Lord have mercy on us and preserve genuine Christian, Lutheran parochial schools in the English language as well! It is not the language but the right spirit that matters. A. C. Stellhorn,

Executive Secretary of the Board of Education.

On the school struggle of our synod.

For some time now, dark forces have been at work in our country to rob us of our Christian schools. Recently they have come out openly and are now trying to kill our schools through the state legislatures and through the voice box. So especially in Michigan and Oregon. As the pope forced the arm of authority into his service, in order to silence the confessors of the truth, so now these enemies want to eliminate our schools by state force.

In Michigan our brethren have rightly taken up the fight, by pamphlets which they have diligently distributed throughout the state, announcing the right principles concerning separation of church and state, liberty of conscience, parental rights, and the like. Unfortunately, in our country the knowledge of these things is more and more lost. We owe it to our fellow citizens and to the good cause to bear witness diligently and thus prove ourselves to be the salt of the earth and the light of the world, and to contribute our share to the preservation of the great blessings bestowed upon our country by the good Lord, and not to be robbed of them by the folly and foolishness of men.

Such a fight, of course, costs a lot of money. While our brethren in Michigan have been able to carry on their cause by their own means, our brethren in Oregon are in a different position. The fight was suddenly forced upon them. Last July, when we were assembled in Salem, Oregon, for the District Synod, there was a Lodge meeting in Portland which openly declared that it would do all it could to destroy all the private schools in the State by the ballot box in the fall. Thus the struggle immediately flared up, and extended over but a few months. Our brethren in Oregon, few in number, did the same thing that our brethren in Michigan had done. By pamphlets and by articles in the newspapers they set forth our position and showed how such a law was contrary to all natural and divine law and violated sacred parental rights.

The brethren in Oregon were unable to raise all the necessary funds in their own midst, and as the matter suffered no delay, the Board of Directors advanced them \$10,000 in the expectation that this sum would be substituted for the brethren by collections in our Synod. This expectation is in harmony with a resolution of the last Synod of Delegates that brethren who are struggling for their Christian schools should be assured of the moral and financial support of the whole Synod.

Since our members in Oregon, after having been defeated at the ballot box, want to continue the fight, and since wickedness is also stirring in other places, all the congregations of our Synod, especially in those parts which have hitherto remained unmolested, are hereby asked to send in a collection for the school cause in the near future, to send in a collection for the school cause in the near future, first to pay off the debt in Oregon, secondly to have means at hand to strengthen the hands of other needy brethren who find themselves in a similar situation, as for example in the Canadian province of Alberta.

Let no one say that the struggle is useless! The Christian

Duty is to bear witness to the hope that is in them, to fight for their goods and to seek the country's best. Success rests solely with God, the Governor of men's hearts. The school fight, too, as it has been waged in Michigan and Oregon, has already been a great blessing. Many of the citizens of our country have seen the light, and our congregations have become doubly fond of their schools in this struggle.

F. Pfotenhauer, President of the Synod.

To the ecclesiastical chronicle.

From our Synod.

Our great collection for the synodal building coffee is still going on in many places and will, we hope to God, remain going on until the goal is reached. We address ourselves today especially to those pastors and congregations who have yet done little or nothing, who have not even had the printed matter offered to them free of charge. Our Publicity Committee, which has been specially charged by the Board of Directors of our Synod and the St. Louis Building Committee with the advocacy of this great general collection, is making strange experiences and unexpected observations in this matter. We perceive that the little pamphlets in German and English are really doing service to the cause and are making an impression on our Christians. We see this not only from the letters and other communications we receive, but also from the fact that repeated readers of these small publications have been so moved by them that they have sent gifts directly to the editors of the "Lutheran" and the *Lutheran Witness* for the building of a new church. have sent in their collections. But we also learn that those who have so far contributed little or nothing to the collection are not mainly newly-established, distant, small, weak mission churches and mission places. If all our congregations had taken up the matter as to a good part the smaller congregations and mission posts have done, the sum appropriated by Synod would already be in hand or in sight. The defaulters are in many cases congregations from which we might expect otherwise, in some cases old synodical congregations, sometimes whole groups of congregations in cities or in country districts, one looking to the other, and one making excuses with the other. We cannot and will not name these areas here, but we can say, on the basis of certain communications, that the congregations are not only isolated ones which have not yet reached the quota set low, nay, have not even begun to collect. And this is not right and good. The Scriptures inculcate, especially in matters of the collection, that some should not have rest, and others tribulation, but "that it may be alike," 2 Cor. 8:13. The burdens - but are they really burdens? - are to be borne together. And as a rule, church buildings, school buildings, parsonage buildings, the purchase of organs and other church equipment, congregational debts and the like do not excuse this; other congregations also have buildings and church debts, and yet participate willingly and vigorously in this general work. Shall we not all, pastors, teachers, overseers, church members, men and women, young men and maidens, read and heed the moving and heartfelt words of Scripture in the 8th and 9th chapters of the Second Epistle to the Corinthians? L. F.

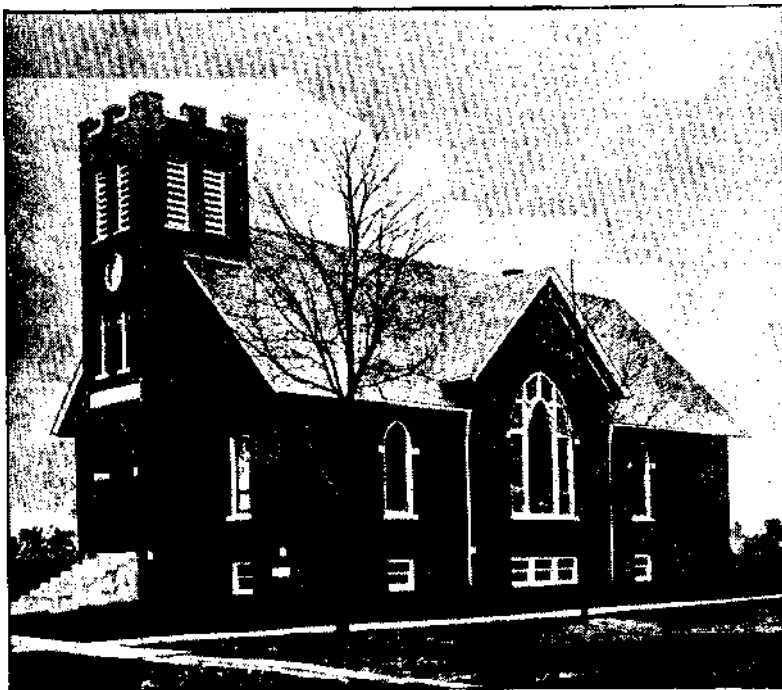
Just from the missionary districts comes joyful news, as we have just indicated. Here are two. From the distant, poor mission district of Alberta in Canada, a letter is written to the "Lutheran" from one of the parishes there: "Dear 'Lutheran'! I would like to tell you that our preaching places in the North also participate in the Synodal affairs and especially in the collections for the asylums. In 1920 we began to hold services in N.. The people we called on there had not been served for several years; some had not been in a church for twenty-five years, others for eleven years, etc. During these last three years they have diligently contributed to the works of the Synod. For the Synodical building fund we have collected more than double, namely, H6. 20 per communicating member! For Synodical needs \$18 per communicant member was raised in 1922, for needy in Germany and in Russia P200, for the pastor's salary P33 per member. During these last three years we have not been able to hold services there more than twenty-five times. These people are not wealthy, some even poor. If you ask them if they think that the Synod is a yoke, they answer that it is not noticed at all, if they may give anything for the kingdom of God. I think that such as may hear the sweet gospel every Sunday have truly cause to be quite thankful for it also. These poor Christians have but once a month, nay, more often but once in seven weeks, an opportunity of hearing the word of God. It is esteemed by them as an incomparably great gift."

From another distant mission district, Texas, we are told: "When the collection for the building fund was in progress, an elderly, crippled shoemaker in a small town freely contributed P10. 36, remarking that this was the exact sum which had accrued to him as a profit by the fact that the shoe leather which he had in stock had risen in price. And when later the visitor of the district in question described to the congregation the real state of affairs in our institutions, this shoemaker added another P25 to his first gift." We will hardly be mistaken in saying that this man will have experienced the truth of the Saviour's word: "It is more blessed to give than to receive," Acts 20:35. 20, 35. And the same experience has been had by many others in this collection, judging from the communications we have received, such as have given large sums, and such as have given small, but before the Lord likewise large sums. L. F.

In the interest of the general participation in the collection for the building fund, the small parish bulletins have also been used in many places and have rendered excellent service to the cause. Two such leaflets have been available to us for some time. One of them says: "This is ----- the big thanksgiving collection for the synodal buildings in St. Louis and Seward. Did you get an envelope? Please, **write your** name on it, put your gift in it, and bring or send it am ----- to church for your Savior who gave Himself for you at Christmas - for this your Savior a Christmas gift! But do this only if you feel like it, if you like to do it. Surely you yourself do not want a Christmas gift to be put into your hands with unwillingness and grumbling? Do you think the Saviour wants such a gift? No, not forced, but willingly. God will bless thee for it, and thy gift will create blessings for eternity."

In the other parish bulletin there is the following encouragement to give: "Collection for the seminary buildings. One should not be deterred by this heading to read what follows. Who wants the

Sacrifice? Answer: Not the pastor, not men, but our Lord Jesus Christ. If all the members of the Lord's Supper in our church answer this question in this way, if they really grasp this and believe that it is the Saviour, then the matter stands good, then the sacrifice turns out richly. If not, then it turns out badly. From whom? Answer: From the 600,000 members of the Lord's Supper in our Synod. Notice, of course, the members of the communion, that is, not just the fathers of the family. The cost is a million and a half dollars. For whom? Answer: for us and our children and the poor heathen, that salvation may be brought to them also. For all right-minded Christians the above is sufficient. All these, even the least well off, will answer the question, Where shall I get it? as soon as they know who asks and for what purpose. They will easily overcome the flesh. To others the flesh will be much more troublesome, therefore let us still answer any objections in a Christian manner." L. F.



St. John's Lutheran Church at Washburn, III.

Our Visitors. One of our experiences with this collection is that it depends a great deal on the visitor whether he is properly attending to his office. If a visitor takes the matter of the collection very seriously, if he keeps in touch with the pastors and congregations of his district, if he receives reports on the progress of the work, if he inquires when such reports do not come, if he does not fail to instruct and encourage, if he himself sets a good example in his congregation, then in the vast majority of cases things will be well in his district. We have the evidence of this, more than one. Our Synod cannot be thankful enough to its visitors, who take the matter fairly in hand. We do not mean to say that this matter of the collection is the chief thing in the duties of a visitor. The fact that **we are giving** this matter such prominence at this time is due to the present circumstances. On the contrary, we believe that the meetings of the visitation circles should not be concerned only with business matters. Rather, they should be about faith and love, just like so many of Luther's sermons in his Postillennial. Some piece of Christian doctrine, one that is just determined by the circumstances of the time, is to be

The following are suitable topics for discussion at the meetings of the visitation circle: brief and gripping explanations of the issues that require special illumination, a brief good word on important questions of congregational life, a lecture on schools, congregational meetings, socialism, and social sins, and then also a demonstration of how the congregation should be active in good works. Then these meetings will become quite fruitful, arousing and sustaining interest among the participants. Then these meetings will be beautiful little synods. L. F.

From our newest teaching institution in Edmonton, Alberta, Canada, where Professors Schwermann and Rehwinkel are working, we receive a letter: "Everything is now progressing here in beautiful order. We have finally succeeded in obtaining an assistant teacher [a student from St. Louis]. He began his work at the beginning of November. However, the great constriction is causing us a great deal of concern. We now have 48 students. Hopefully the good Lord will make the hearts of our synodicals in Fort Wayne willing to grant us a building. Supervision would become exceedingly difficult if we had to rent a third building next year." L. F.

The church shown in the picture was consecrated last December by the congregation of Washburn, III (? E. Sommer). The cost was P15,000, but this was only possible because the members of the congregation themselves did the work and were satisfied with a meager wage or worked for nothing, and because the contractors, also members of the congregation, only paid their expenses. The congregation numbers 206 souls, 124 communicant and 51 vocal members; it also maintains a parochial school, conducted by the pastor of the congregation, and attended by 29 children. Preaching at the dedication were PP. Aug. Burgdorf, W. J. Völtz, and P. Schulz. L. F.

Mind Wreath. Who among us has not been at funerals where the flowers sent to the house of mourning and placed on the coffin exceeded all due matzah? We ourselves have often attended funeral services and have been - we can hardly say otherwise - annoyed and taken offence. It was simply a senseless waste; no one could see over all the pieces of flowers, least of all those who suffered - and then the flowers lay outside in the churchyard, no one cared for them any more; and if someone did care for them, it was soon over with them too, for the next day everything had withered away. We can understand that many a worldly-minded family of mourners resents the sending of flowers through the newspaper, because to them the thing seems wrong, foolish, and tasteless. Now we do not say that the coffin which encloses the earthly shell of a beloved brother or a valued friend should be carried to the grave entirely without ornament and greenery: but we speak very decidedly against excess. And if the world knows nothing better to do, and wishes to cover up its desolation and hopelessness by excessive floral ornaments, Christians ought to differ from the world even in such pieces, because they have different and higher thoughts.

We therefore like a way that some of our congregations already have and that others might take as a model. In the "Messenger" of our Northern Wisconsin District, which is sent to us regularly, there are, among other news from the communities of the District, also obituaries under the above heading "Mindekrantz" (Remembrance Wreath). These notices contain the name, date of birth, date of death, date of burial of the deceased, the place of burial, the name of the pastor officiating, and the text of the funeral sermon.

And under these particulars we now read under three obituaries in the last number:

"In memory of the departed, the Concordia Singing Choir, of which he was a member, in lieu of a rapidly withering flower, donated \$10 to our Children's Home at Wauwatosa, and the Youth Association donated \$5 to Mission." "An endowment of \$20 was made in her memory by the grandchildren . . . , which was assigned to the Mission. Another endowment of \$2 by . . . and one of \$1 by . . . were also assigned to the mission." "In lieu of a donation of flowers, \$15 was donated in his memory to the Mission in Germany by the families. ..."

It's certainly nicer than over-the-top flower donations.

L.F.

Domestic.

What do the Christian people demand? Every week a whole number of church magazines come to our study table. These represent many church fellowships not only of our own country, but also of foreign countries. Such magazines have a double value. On the one hand they show what is going on in the various church communities, but on the other hand they also point out what Christians, whom God is everywhere calling, gathering, and enlightening through the preaching of the gospel, desire and demand. Especially have the first numbers of these papers in the new year pointed out the needs of the Christian people. At the same time this circumstance proves what an important part church periodicals, witnessing for Christ, play in the spiritual life of Christians, especially in such communities where unbelief has prevailed. Church magazines that earnestly strive to serve Christ and His Church maintain and strengthen the faith by pointing again and again to Christ, the Savior of sinners; they warn of the many dangers that threaten the Church as a whole as well as individual Christians; they stir Christians to the fear of God and awaken in them again and again a desire and love for missionary work. This has become especially clear to us in reading the last change sheets. By the hand of the same we shall now prove in brief paragraphs what the Christian people demand of their preachers.

J.T.M.

The Christian people demand the preaching of the gospel. All true Christians are heartily grieved with their preachers, who preach not God's word, but men's word. Thus a Presbyterian layman writes: "We the people hunger as never before for thy gospel, but we will not be satisfied with the meager, wretched, warmed-over stuff (the hashy, scrappy, warmed-over stuff) which we get to hear from so many pulpits. This is the reason to stop going to church. 'Back to preaching!' would be an apt cry for our time. The man with the message [of Christ] is the man for the church." Further, "The most lamentable event in the church of modern times is this, that the preacher has become an administrative board. The consequences of this are seen in our powerless, feeble, vacillating pulpit. It is better that we express this now than later."

The complaint that the preaching of the gospel has dwindled from so many pulpits is also found in several other of our change sheets, where similar words are used to call for the preaching of God's word instead of man's wisdom. This is of importance also for our church. By the grace of God, God's pure Word is still being preached in our church. Let us appreciate this preaching with all our heart! Yes, let us become more and more an example for other church communities in this piece!

J.T.M.

The Bible as God's Word. That preachers should teach and confess the Bible as God's Word and not present it as a collection of human books is a second demand of the Christian people. Thus another layman writes: "I am glad with all my heart that we have a magazine which confesses the Bible as God's Word, as the infallible guide and rule of faith and life. It therefore gives me double pleasure to offer this magazine of ours to all and to invite all to become readers of it, precisely because it is so sure and firm in matters of faith. In these days, when so much is preached about moral reformation instead of repentance, and so much about commonplace service [community service] instead of Christ, I must say, 'God bless you and keep you in your faithful service, that the kingdom [of Christ] may come!'" So writes a Presbyterian. Our Lutheran periodicals, such as the "Lutheran," the *Lutheran Witness*, and what they are all called,

preach the above-mentioned truth much more clearly, powerfully and faithfully than magazines, some of which have to reckon with an unbelieving readership. Therefore we must not hold back with our testimony. One magazine advises: "If you have read your magazine and do not want to keep it, give it to your neighbor; he may find in it just what he is looking for. Let us do the same with our church magazines!"

J.T.M.

We must learn to pray again! This is a third complaint of the Christian people. The "Lutheran Herald" reports: "In the winter of 1920 the professor of Indology, Dr. Schröder, who rendered great service to the Protestant church life of Austria, died in Vienna. In his estate was found the following poem." We quote only one **verse**: 'The world has lost prayer'.

This is the deepest reason of misery, This
is what has given birth to all misery, This is
why we are death-sore; This is why you all
seem so gloomy, so cold, so sunless; This
is what has petrified all hearts, This is what
has brought up the bitter plants.

This complaint is justified. However, in our circles, as in others, people still pray, and, thank God, from the bottom of their hearts. But that our generation has become prayer-poor and prayer-lazy is a fact that cannot be denied. Christians therefore demand of their preachers that they teach their church members to pray rightly, that is, in the name of Christ and in confidence in his merit. For woe to the Christian people if they forget how to pray! A man's heart ceases to pray when he abandons his faith and despises God's grace. Prayerlessness is an outgrowth of spiritual security. God save us from this! May He give us prayerful hearts, which persevere in praying, yea, which pray always! J. T. M.

Home devotions must not fall down! so countless Christians call out to us in the church bulletins. Christian homes must remain places of worship, devotional rooms, houses of God. One paper writes: "Marriage comes from paradise and must lead to paradise again. In the Christian home Christ must be the honored and eternal guest; there the members of the family must serve Christ, not only like Martha, but above all like Mary, who sat at Jesus' feet and learned from Him the wonderful message of joy of eternal love. No bond binds the members of a family together more firmly than the bond of the family altar, than the wisdom and power that comes from Him who is Himself life and love. Christ says: I am the light of the world', and we can say that the first fruit and duty of a Christian home is to bring the light of Jesus into the world.

to let it shine. The building of the kingdom of God begins first in the home." We have nothing to add to these words. That they are true every Christian heart will testify. May, therefore, the home devotions, some of which have already fallen away or grown cold, be warmed again in the thousands of Christian homes to new flames of fervent worship! May all Christians learn anew to sit at the Saviour's feet and listen to His discourse! Only then will all be well in Christendom.

J. T. M.

The value of right church bulletins. The above testimonies prove what a power good church bulletins! are. They confirm the word of believing preachers and prove unbelieving preachers false. Thus they are excellent witnesses of Christ and his truth. This is especially true of our church magazines. Therefore, may no pastor, no teacher, no church member escape the blessing that flows to them through their church magazines! In the church, in the school, in the Christian home, they are a blessing to many. Let us only use them in the right way, and see to it that they come into all Christian homes. How this can be done is shown in a letter from one of our pastors. There we read: "For years now every family has received the 'Lutheran' or the *Lutheran Witness*, as well as the 'Children's Journal' and the 'Mission Dove. On a certain Sunday a collection for magazines is announced. If not enough is collected in the collection, the balance is taken from the congregation treasury. This saves the time and trouble of collecting the funds from individuals. In the narthex of the church we have placed a box that is divided into compartments. On the bottom of each compartment is the name of the father of the family. It is a joy to see the filled compartments before the service and the empty ones after the service. Now and then a magazine is left in the compartment, and then one knows immediately that no one from the family in question was in the church. We like this way very much, and I think if pastors would encourage their congregations to do this, our magazines could be read in every house in our synod." This plan has proved successful in other ways. May many more congregations try it!

J.T.M.

The Episcopalians intend to raise \$20,000,000 for missionary and special church purposes during the next three years, besides their other contributions. This year \$16,000,000 of this is to be raised. As the membership of this community numbers only one million, the sum to be contributed by each member seems rather large. But if the sum be divided among the several months, the special offering amounts to only \$1. 35 the month, or about 34 cents the Sunday, or 5 cents the day. This is how this church community calculates this sum to its members.

This is a fine wisdom that all Christians should apply. Every day we receive great blessings from God; so it is also reasonable that we calculate our thank offerings according to individual days and give them daily. If Christians wish to give their whole offering at one time, even a small sum is usually too great. But if they are accustomed to save a little daily for the Lord, their offerings grow into great mountains. If only half of our 600,000 Lord's Supper guests, say 300,000, would give five cents a day for the mission, all need in the missionary treasury would be ended. Who will try it?

J. T. M.

Abroad.

From our sister synod in Australia, through the kindness of Praeses Nickel, a synodal report recently came into our hands once again after a long break. From the detailed preface

From the first report of the Synod one can see how much our brethren there have suffered and are still suffering from the war. For eight years, from 1912 to 1920, no Synod was held at all, mainly to avoid drawing attention to the Synod. We summarize after the presidential report the main events, some of which have already been communicated in isolated instances. During the eight years 10 pastors have died, among them Pastors E. Kriewaldt and K. Dorsch, who came from our Synod and were educated here in St. Louis. In Australia, too, several churches were burned during the war, the windows of others were broken in, and other damage was attempted. But the Synod has been worst hit by the fact that the government in the state of South Australia has closed all the parochial schools and has not yet given permission to reopen them. Likewise, the Synod has been forbidden to print its church bulletin, the "Kirchenboten," in German, and for a time it was also forbidden to import German Bibles, hymnals, devotional books, and other printed matter, including periodicals from other countries, and only after negotiations and presentations was permission to do so again granted. The Synodal Report quite rightly describes all these measures as un-British, unjust, tyrannical, and a gross violation of religious freedom and the freedom of knowledge, and points out the dangers that have arisen, especially through the closing of the schools.

In spite of all this, the Synod has grown, expanded and strengthened internally and externally. It numbers 60 pastors and professors, 187 congregations and preaching places, 16, 632 souls, 10, 364 communicant and 3854 voting members. In the States of Victoria and New South Wales the parochial schools still exist; elsewhere, owing to the prohibition of parochial schools, day and Sunday schools have been established. The missionary work in Western Australia, which was supported for years by our Synod, is now maintained by the Australian Synod alone, just as it has not needed any more preachers from us for years, but has itself trained such in sufficient numbers, and has even repeatedly come to our aid with missionaries in our Indian and Chinese mission fields. Throughout the Synod proceedings, as well as through the English church bulletin of the Australian Synod, which regularly comes into our hands, there is, in spite of all the pressure, a hopeful tone, which comes from the certainty that the Lord will not abandon nor neglect His church there, but will continue to bless it, as He has done so abundantly in the past. And also the language question, which has troubled the Synod on various occasions, will come to a right solution. L. F.

In New Zealand too, which in former years has also been supported by our Synod with men and means, the church system is progressing. The New Zealand Conference has joined the Australian Synod, which was the easiest and most natural thing to do because of the short distance between the two countries, and therefore the above-mentioned Synodal Report also brings news about New Zealand. The heathen mission among the Maoris there had to be abandoned. After eight years of work, the Maori missionary Te Punga, who was trained in Springfield, could not even turn out a single adult convert. The missionary now serves the New Zealand Inner Mission. The Australian Synod has only 800 souls in New Zealand, but the field is still important. There, too, parochial schools are held, and the Lutherans there will extend the school work if they can only obtain the necessary men and means. Thus, even in those distant regions of Australia and New Zealand, the work of the Lord is going forward in spite of all obstacles. L. F.

Take time to go to church every Sunday. But also take time to collect yourself beforehand and to remain in inner collection afterwards. Then you will get strength for the efforts of the whole week.

Take time to be friendly and keep friendly with those you have around you and who come to you. Seek to bring them joy, to be their help and comfort in troubles and complaints!

Above all, take time to get to know Christ and to draw near to him. For the hour is fast approaching for each one of us, when his hand and his nearness will be more to us than the whole world.

D. Martin Luther's Preface to the Holy Lord's Prayer.

O heavenly Father, dear God, I am an unworthy poor sinner, not worthy to lift up mine eyes and hands unto thee, nor to pray. But because thou hast commanded us all to pray, and hast also promised an answer, and hast taught us thy word and manner by thy dear Son, our Lord Jesus Christ, I come upon such thy commandment to be obedient unto thee, and rely upon thy gracious promise; and in the name of my Lord Jesus Christ I pray with all thy holy Christians upon earth, as he hath taught me.

Best book.

A book lover of our country, to whom his bookseller had sent all kinds of "materialistic" things for his perusal, wrote to him: "If you have something better than the Sermon on the Mount, than the parable of the Prodigal Son and of the Good Samaritan; if you have a code of law superior to the Ten Commandments, or a writing more comforting than the 23rd Psalm; if you know of a book more suitable than the Bible to enlighten the world and reveal to me a Father as merciful as the Father of our Lord JESU Christi, then you must know it. Psalm; if you know of a book more fit than the Bible to enlighten the world and reveal to me a Father as merciful as the Father of our Lord JESU Christ, then, please,

At the end of life.

Have you known anyone who, at the end of his life, was sorry that he was a diligent churchgoer? Have you been a diligent church-goer all the days of your life, dear reader? For you, too, the end of your life is approaching; you do not know how soon. Think of this, and ask yourself earnestly whether you would not be bitterly sorry in your last hour if you had missed the time of grace and had not diligently heard or read the word of life.

Obituary.

On December 21, Alfred N. Reinke, a student in the first class of our St. Louis Seminary, passed away in faith in his Savior at his parents' home in Chicago. Due to illness he had already had to interrupt his studies here in St. Louis for a year, but returned two years ago. With other students he traveled home for the Christmas holidays, but was called away by his Lord already a few days later for the Christmas celebration in the eternal homeland. A kidney ailment soon put an end to his young life. On Christmas Day

the Christian funeral took place. Fr. Karl Schmidt gave the German funeral oration on Is. 56, 8. 9 and Fr. Aug. Burgdorf the English one on Phil. 3, 21. In the house of mourning Fr. O. Böckler and at the grave Father Adolf Wangerin. Six class ministers served as bearers. - The deceased was born on October 7, 1900 in Chicago. He made his preliminary studies at our college in Fort Wayne. With great diligence and holy earnestness he devoted himself to the study of theology at our seminary and, had he remained alive, would have been allowed to enter the preaching ministry in a few months. At the memorial service on January 8, at which Prof. Fürbringer gave the speech, we were also reminded that the third student of our seminary has been called away by death this school year. May God preserve our students in the great need of preachers, but above all may He give them a pious mind and a holy earnestness! I. H. C. F.

New printed matter.

All books, music, pictures, etc., shown at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

The Acts of the Apostles and a little of the history of the church. In 81 and 52 devotions for children and parents by D. C. M. Zor n. Published and printed by Johannes Herrmann, Zwickau, Saxony. 335 pages 6X8, bound in cloth with spine and cover titles. Price: tzl. 30. To be obtained from Concordia Publishing House, St. Louis, Mo. ,

This is now the third and last part of the devotional book published by the old, deserving author under the title "Feed my lambs". It is written simply, so that a child can understand it; and yet the things are so important and instructive that even the parents of the child will be edified by them. The first volume dealt with the biblical history of the Old Testament, the second with the history of the Saviour according to the four Gospels. This present volume now first presents the history of the holy apostles according to the Acts of the Apostles (pp. 1-200); the second, shorter part then gives a brief survey of the history of the Christian Church down to our time in 52 devotions. Each devotion concludes with a short prayer and a hymn verse and covers about two pages in a small format. Especially the second part of the present volume will certainly be welcome to many readers. And the fact that church history may also be treated in home devotions is due to the fact that church history is the history of the Kingdom of God on earth. We recommend this last volume as highly as its two predecessors.

L. F.

about the Second Coming of Christ. Proceedings of the Synod of the Evangelical Lutheran Free Church in Saxony and other States. 1922. Zwickau, Saxony. Verlag des Schriftenvereins (E. Klärner). 35 pp. 5A X8A. Price: 30 Cts.

This Synodal Report of our European brethren will also be read with pleasure in this country by those who are interested in the development of things in Germany. Half the report is taken up by "business matters"; the other half offers an instructive paper by S. J. M. Michael on the Second Coming of Christ, which is also to be had in a special edition for 15 cents. L. F.

Proceedings of the Sixth Convention of the Alabama Luther

Conference of the Ev. Luth. Synodical Conference of North America. 22 pages 6X9. Price: 10 Cts.

A short report of the conference of our Negro missionaries in Alabama, which, as is certainly the right thing to do, contains only short papers: "on sorcerous sins", "good works", "how the church of Christ is built", "soul winning", "independent churches". All the papers find adapted to the circumstances in the negro mission, but good and useful reading elsewhere.

L. F.

The Lutheran World Almanac and Annual Encyclopedia for 1923.

Compiled and edited by Rev. O. M. Norlie, Ph. D., 8th T. D., Litt. D., Editor; Rev. G. L. Kieffer, A. M., Associate Editor; Rev. Ellie B. Burgeee, D. D.; Rev. A. ff. Dombirer. The National Lutheran Council, 437 Fifth Ave, New York, N. Y. 1923. 293 pages 6X9ZH, bound in cloth with spine and cover titles. Price: tz2.00. To be obtained from Concordia Publishing House, St. Louis, Mo.

This yearbook is now published for the third time and occupies a place that is not replaced by any other statistical work. The aus-



Published by the Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of the St. Louis Theological Seminary.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. 79.

St. Louis, Mo., Feb. 6, 1923.

No. 3.

Just say the word!

Speak but a word to my heart, My Saviour; I desire no more!
Speak but a word in my pain, Then anoint my face.

Speak but one word! An eagle's faith Takes higher his prayer's flight.

Just say the word! The poor dove begs only this, that is enough.

Speak but one word! Out of thy mouth A single word is worth a thousand.

Speak but one word, and the wound shall be healed, And happiness and salvation shall be mine.

Speak but one word to my heart, My Saviour, O how well I am!
It quiets the deepest pains,
For thou sayest, "Peace be with thee!" E. O.

Christ and the Bible.

2.

All the words of Scripture are words of him whom our soul loves. And all words of the scripture go to him whom our soul loves. Christ is the core and star of the scripture.

"Christ is the middle point in the circle, and all the histories of Scripture, if rightly regarded, go to Christum," says Luther. (VII, 1924.) As in the English fleet all cordage is marked by a red thread, which is found in every, even the smallest, piece, so we find Christ everywhere in Scripture. "But these are written, that ye might believe that JESUS is the Christ, the Son of God," John 20:31. "That which was from the beginning, which we have heard, which we have seen with our eyes . . . of the word of life, . . . we declare unto you," 1 John 1:1-3. The Gospels are the life story of the incarnate Son of God. The Acts of the Apostles describe His reign in the Church. The theme of the epistles is: faith in JESUM and the divine life in JESU. Paul calls the Romans

The Old Testament also testifies to the gospel and the preaching of Jesus Christ, Rom. 16, 25. "Of this [JESU of Nazareth] all the prophets testify," Apost. 10, 43. "Moses wrote of me," says the Saviour Himself Jn. 5, 46. And this is true not only of the parts which expressly name the Messiah, but it is true in general. The law is the disciplinarian of Christ; the sacrifices were the shadow of the goods to come; the patriarchs were the bearers of the promise, and also models of Christ. Luther says, "All the examples and histories, yea, the whole Holy Scripture through and through, direct themselves that Christ may be known." (III, 18.) "So now the whole Scripture is all eitel Christus, Gottes und Marien Sohn." (III, 1959.)

The Scriptures know nothing but Jesus Christ crucified, the only Saviour. Thus it reveals itself to be a divine book. It is not a human book. When men write "Bibles," they know nothing but self-redemption and self-righteousness. The Orientalist Max Müller, who had studied the so-called holy books of the East for forty years, says: "The one keynote that runs through all of them is blessedness by works. They all teach that blessedness must be purchased. Our own Bible, our sacred book from the East, is from beginning to end a protest against this teaching. . . . Let us teach the Hindus, Buddhists, and Mohammedans that there is but one holy book of the East which can be their consolation in that grave hour when all alone they must cross over into the unseen world." Human wisdom has not been able to write this book - and considers the divine wisdom of it foolishness. "This whole and singular book teaches such a wonderful and astonishing thing that God became man, of which no other book knows nothing. For if thou seekest not in this book the verbum caro factum est ["The Word became flesh", Joh. 1, 14), it would be better for thee to have read a Marcolfum or Eulenspiegel full of fable books). It is all about this verbum

[Word, that is, Christ] to do that which is created and written." (Luther. IX, 1814.) Natural men cannot appreciate this supernatural thing. They therefore prefer to read the owl-mirror stories of literature, science, and philosophy. But even among them there are some who dare not deny the divine glory that shines in this book. The incredulous German poet Goethe once said, "I consider the Gospels, all four of them, to be quite genuine. For there is operative in them the reflection of a majesty which proceeded from the person of Christ, and which is as divine as ever the divine appeared on earth." And the unbelieving French philosopher Rousseau said, "This is no way to invent." But we Christians have an understanding of divine things. And when we read in the Bible of the exceeding grace of God, we say: This is divine wisdom; this is a divine book.

The core and star of the Bible is Jesus; therefore we love it above all things. The bride in the Song of Songs seeks Him whom her soul loves; and He says: "Search the Scriptures! . . . It is she that testifieth of me," John 5:39. We seek him because there is salvation in no other. And because the Scriptures show him to us, we say, "Lord, whither shall we go?" Joh. 6, 68. What other books shall we read? All other books, all that have not flowed from the Bible, show us a wrong way. They teach self-righteousness, or provoke to sin, or offer only vain pastimes. As natural men hate no book so much as the Bible, because, like JEsus, who was hated by the Pharisees, it punishes their self-righteousness and sin, so we Christians love no book like the Bible. We find in it on every page our Saviour, our blessedness.

Only those love the Bible whose one and only thing is Christ, and only those understand the Bible. Christ is the core and star of the Scriptures, and he who does not recognize Christ does not know what is being spoken of, any more than he who has not grasped the theme of a treatise, any more than he who does not have the key to a secret writing. Only those understand the Scriptures who desire to be saved through Christ. The others are merely annoyed by the Scriptures. Let them rather read the stories of owls! They would sin less. Luther says: "There it is, there it is, there it remains: whoever does not have nor want this man, who is called Jesus Christ, the Son of God, whom we Christians preach, rightly and purely, let him leave the Bible alone, that is my advice; he will certainly be offended, and the more he studies, the more blind and foolish he becomes."

How did Christ open the understanding of the disciples so that they could understand the Scriptures? By showing them that Moses, the prophets, and the Psalms had written of Him, Luk 24:27, 44. "He who has the Son" (and it is this wonderful book that gives us the Son) "has the Scriptures open to him, and the greater and greater his faith in Christ becomes, the brighter the Scriptures appear to him." (Luther. III., 1959.) Luther experienced this in himself. As soon as he had grasped the doctrine of justification by Christ, "the whole Scripture immediately appeared to me to have a quite different appearance. ... Thus this passage of Paul [Rom. 1:17] was indeed to me the gate of Paradise." (XIV, 447 f.)

E.

Our cash report this year.

In the previous issue of the Lutheran, our esteemed treasurer, Mr. E. Seuel, submitted to Synod his official report on our finances for the year 1922. If the same is diligently studied, it gives a vivid picture of the far-flung work of our Synod and calls for praise and thanksgiving to God. The Treasurer notes that our Financial Secretary, Mr. Th. Eckhart, is now assisting him in his work. This has been done with the approval of the Board of Directors. At one time the work for Mr. Seuel increased so much that help had to be provided, and then it has become more and more apparent that the duties of the treasurer and the financial secretary are constantly intertwined.

With regard to the cash report, the undersigned now takes the liberty of making the following remarks:

Since the Synod decided that one treasury should help another, and in this respect all the treasuries form one large treasury, it was possible for the treasurer in most cases to meet all the demands made without borrowing from the bank.

The state of the synodal treasury has improved noticeably in the past year. Not only was it possible to meet the necessary expenses from this treasury, but the debt of 1921 in the amount of ^96, 837. 23 could be reduced to ^10, 993. 83. This proves that in our congregations the importance and significance of our educational institutions is better and better recognized, and that the practice is increasing that the synodal treasury is as regularly considered as the own congregational treasury. For the "Synodal Building Fund" so much has been collected in the last weeks that it is to be hoped that before the meeting of the next Synod the approved sum, Pl,600,000, will be collected.

Our missionary coffers have not closed as favorably as last year. Almost all of them show a deficit, some even a very large deficit. This is partly explained by the fact that some commissions have greatly overdrawn their budgets, as the circumstances in their missions turned out to be different from what was expected at the beginning of the year. Our mission fields have expanded tremendously in recent years. For this we want to thank the Lord and joyfully bring our gifts for this work.

The budget system is becoming more and more popular in our congregations. It serves them well when they want to discuss the needs of the synod and decide how much they should contribute. Of course, the budget must not be used in the church as the state uses its budget, which simply distributes the whole sum equally according to the wealth of the citizens and then collects it by force. The state and the church are as different as heaven and earth, and this difference must also be constantly evident in the business negotiations of the church. We should not say: if I give my quota - my proportionate share - then I have done my duty. We have many weak and ignorant Christians in our midst, and this is evident in our giving. Let the strong bear the weak. For the rest, let us all remember that giving for ecclesiastical purposes belongs to sanctification, that is, it is to be a proof of the great grace

God, which we have received in Christ JESUS, and there a Christian will make the words of the apostle Paul his own, even in regard to his contributions: "Not that I have already apprehended, or am already perfect; but I imitate him, whether I also will apprehend, after that I am apprehended of Christ JESUS," Phil. 3:12.

May the Lord grant that in the year now begun, in our churches, schools and homes, there may be diligent preaching, teaching, singing and praising of the glorious deeds of our God, which are done in our synod and through our synod! Then springs of water will spring up of their own accord in our congregations everywhere, and will begin to flow and unite into streams and rivers, and then pour like a river into our common treasury, and moisten the land, so that it will grow green and flourish where before it was desolate.

F. Pfothner.
President of the Synod.

Our mission for the deaf and dumb.

It is now twenty-six years since our Synod began the mission among the deaf and dumb of our country. It is one of our youngest missions and, as far as is known, the first mission of its kind in the Lutheran Church. For centuries little or nothing has been done for the poor deaf and dumb; mentally and especially spiritually they have been neglected and neglected. In earlier times it was believed that the deaf and dumb were excluded from all training and education. The famous Roman poet Lucretius declared in his time that to teach the deaf and dumb no art could ever attain and no wisdom could ever be taught. Even the famous Church Father Augustine, who lived at the beginning of the fifth century, declared: "Those who are born deaf and dumb are incapable of ever practicing the Christian faith, for they cannot understand the Word.



Residential and educational building of the Lutheran Institution for the Deaf and Dumb in Detroit, Mich.

hear and cannot read the word, for faith comes by hearing." The gulf which hitherto separated the deaf and dumb from all their fellows has been bridged for a little over a hundred years by the training of sign language, as well as by the



Chapel and parsonage of the deaf and dumb parish at Minneapolis, Minn. (P. J. Salvner.)

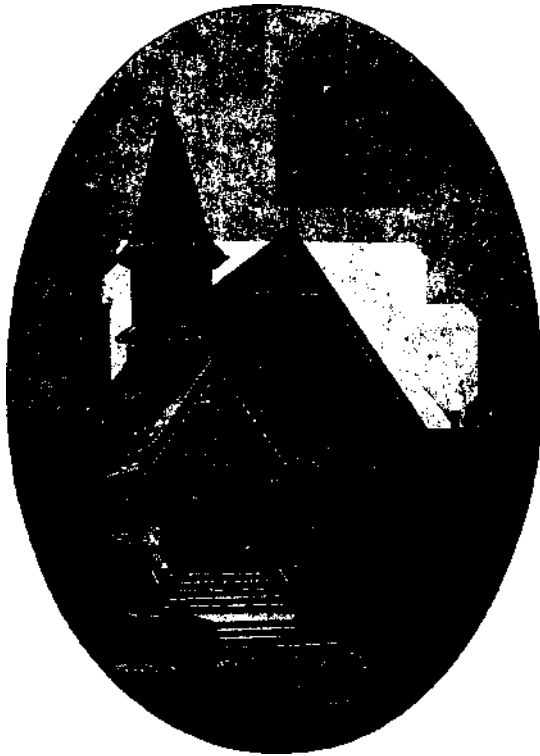
"articulation" or "speech" method, praise God, has been bridged to some extent.

Nevertheless, the situation of the deaf and dumb remains a sad one. What terror and pain does not strike the hearts of parents when they first realize that their child is deaf! They will never be able to talk to their child, nor will he be able to talk to them; for "muteness" or real speechlessness is the necessary consequence of deafness. In the midst of other children the deaf-mute child is lonely and abandoned. He cannot take part in their games. Others learn to talk without any effort, but he remains speechless; the others go to school every day, but he cannot go, for it would be of no use to him. Others go to church, hear the sermon, the songs, the organ, the singing in the choir, the sound of the bells - the deaf-mute child has no idea of all this. He has no idea of a spoken word. Even the learning of sign language and of "speaking" and "lip-reading" cannot take place in the parental home, but only in the institutions set up for the purpose. If deaf-mute children are not to grow up completely ignorant and later become a burden to themselves and others, they must leave the parental home at an early age and spend their childhood years in such institutions.

But most sad is the spiritual misery of the deaf and dumb. How are parents to instruct their deaf-mute child in the right knowledge of self and sin, in the knowledge of their Savior and the way to salvation, and in the Christian life and walk? They cannot talk to him about it, they cannot send him with others to church school, nor to confirmation classes. Preaching, Christian teaching, Sunday school are closed doors to the deaf and dumb child. The public institutions of the state for the deaf and dumb, where most of the deaf and dumb spend their childhood years, have no religion.

And what about the adult deaf and dumb? Do they not need to "hear" God's Word just as much as hearing adults, even those who have been taught Christianity through sign language and confirmed?

have been? As the Word of God is the only means by which the hearing and the deaf and dumb are brought to faith, so it is the only means by which they are kept in the faith. We know how it is



Church of the Deaf and Dumb Congregation at Milwaukee, Wis. (P. T. M. Wangerin.)

Unfortunately, this happens to many hearing people when they withdraw from God's Word after their confirmation and only rarely attend church services. Many then lose the knowledge and their faith and sink back into paganism. But what can one expect from adult deaf-mutes who are still have received little of Christian instruction, cannot attend public worship services, and have no opportunity to hear God's Word in their own language, the sign language?

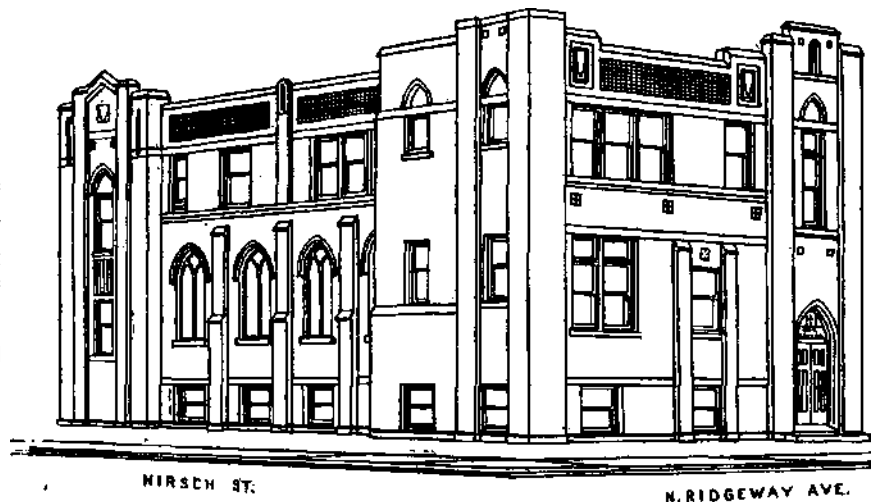
It was therefore a noble and worthwhile work when more than forty years ago a number of Lutheran congregations in Michigan united to found a Lutheran school for the deaf and dumb near Detroit, and from this institution many blessings have already flowed for the deaf and dumb. These congregations still maintain and care for this institution without the aid of a synodical treasury. That finally the Synod also undertook the mission among the deaf and dumb is due to one of our Lutheran deaf and dumb, Mr. Ed. J. Pahl of Michigan City, Ind. through whom the spiritual need of the deaf and dumb from our own circles came to the attention of the Synod in a short and powerful way. He

had been taught Christianity and confirmed in the deaf-mute institution. In 1893 he wrote to his former teacher, Director Uhlig: "Dear Director! Other church communities go after the deaf-mutes and preach to them in sign language." (This was already done by the Epi

scopals, Catholics, and Methodists.) "Our Missouri Synod does not do this. Yet JESUS Christ also gave the command to the Missouri Synod: 'Preach the gospel to every creature But to our deaf and dumb, who are and will remain Lutheran, none of the Missouri Synod preach.' Why not? We would so like to." So much for the letter.

The director sent the letter to Father Aug. Reinke in Chicago. Shortly afterwards he learned that deaf-mutes from Lutheran circles in Chicago were attending the services of a Methodist preacher who preached in sign language. Immediately he set himself with great zeal to learn sign language, under that deaf-mute, Mr. Pahl, as his teacher, and only a month later he preached a sermon to sixteen delighted deaf-mutes, the first Lutheran sermon in sign language.

But the deaf-mutes in our own circles are only a small part of the deaf-mutes in this country. In the cities of our country there are many who are completely unchurched, not even baptized, and thus poor blind heathens, physically and spiritually deaf and dumb. They know that there is a holy, almighty God, and that they themselves are sinners, as their conscience tells them, but they know nothing of the Saviour of sinners. They do not know who the true God is, are blind about themselves, live without God and without hope in the world. They are also afraid of dying, and have no support or comfort in death. Many others belong outwardly to this or that church fellowship, but know nothing of the right way to blessedness. Many are also "confirmed," even baptized, without any previous instruction, and are strengthened in the opinion that mere outward membership in some church is sufficient to be blessed. The great majority of the deaf and dumb of our country, with their physical misery, are also spiritually like sheep without a shepherd. Can our synod do a nobler work than to bring these poor people the right kind of help through the gospel?



New Church of the Tau-stummen Parish in Chicago, (P. A. C. Dahms.)

And, praise God, God has done wonders of His grace through our missionary work, and continues to do so through the same "deaf hearing and speechless speaking". God has given the sign language to the deaf and dumb, thus opening the way for the gospel and building bridges to reach the knowledge of God.

The deaf and dumb are now able to hear with their eyes and speak with their hands. They now hear with their eyes and speak with their hands. Words, concepts, thoughts are represented by meaningful signs of the hands. They make expressions and movements. Jesus is to them "the crucified," and they point by the nail-marks in their hands. Sin is to them the breaking of the law, forgiveness of sin a blotting out or wiping away of sin, the Holy Trinity the "Three-in-One," the Bible the "Jesus Book" or "the Book of the Crucified," In short, the whole sign language speaks in pictures and is therefore very vivid.

Even with those who are deaf, dumb, and blind, our missionaries have learned to speak and communicate by means of sign language in such a way that these poor people, shut off from all the world, have learned all the truths of the catechism, that they have come to the knowledge of their salvation in Christ Jesus to their own inexpressible joy; and already seven such deaf-mute-blind people are communicating members in our mission. They "hear," "see," and "speak" with their hands. And what blessed light has then dawned in their dark hearts! The Gospel has brought them the blessed Christian hope, and this has opened a new world to them, and they have learned to look through their dark, soundless, mute lives into a blessed hereafter, and to wait patiently for the redemption of their bodies.

The Lord has also richly blessed our outward work. Fourteen missionaries are in the field at the present time. The mission field has extended from Chicago eastward to New York and westward to the coastal cities on the Stilleri Ocean. At 80 mission places the gospel is preached in the sign language. Two organized churches have their own chapels and missionary homes. In a third (Seattle) one was dedicated last summer to the great joy of the deaf and dumb there. In a fourth (Chicago) a chapel and parsonage have also been recently dedicated. In five other places there are organized churches. State schools are also opened to our missionaries, where the gospel is often preached to several hundreds of deaf and dumb. Calls for help are coming from the northwest, from the south, and from many other places.

May God open the hearts and hands of our listening fellow Christians, so that we may not be unable to send rescue where we are called for lack of the necessary funds! May the cries for help not go in vain!

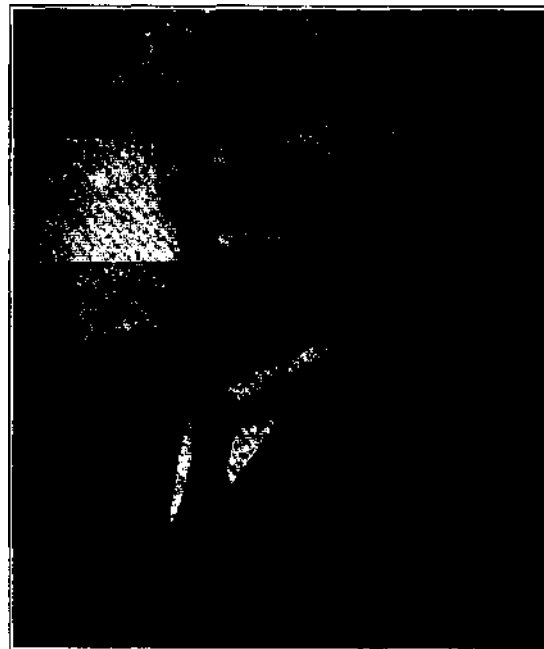
A. H. Kuntz.

To the ecclesiastical chronicle.

From our Synod.

The Fathers of our Mission to the Deaf and Dumb. A few words should be added to the foregoing article on our Mission to the Deaf and Dumb. Rightly has been mentioned there the blessed Fr. A. Reinke, who was the first to preach a Lutheran sermon for the deaf and dumb in our country in sign language, and who is therefore to be considered the father of the mission for the deaf and dumb by means of sign language. He was known in wide circles of the Synod and died after many years of blessed activity at one of the

The name of one of the largest congregations of our Chicago Synod went to the rest of the blessed in 1899. But the name of another man should not be forgotten. This was the real pioneer of our care for the poor.



Aug. Reinke, born Sept. 29, 1841, died
Nov. 18, 1890.

deaf and dumb, the father and first director of our deaf and dumb institution, Blessed Fr. G. Ph. Speckhard. He had been a teacher at an institution for the deaf and dumb in Hesse, but was dismissed from his office for the sake of the right and faithful confession, then came to America, first served several congregations, and then became the



P. G. Ph. Speckhard,
Born 22 January 1821, died 20 November 1879.

in Michigan, and in 1873 was appointed to the newly established institution for the deaf and dumb. Without him, who knew the situation of the deaf-mutes and had the ability to teach, it would hardly have come to the foundation of the institution. In the "Lutheraner" of September 16, 1873, almost fifty years ago, he issued a heartfelt appeal and wrote

From then on he devoted all his energy to teaching the deaf and dumb until his blessed death in 1879. The name of this modest, humble man did not reach the public much and is almost unknown to the present generation of our synod. He deserves, however, to be held in honor.

L. F.

From our seminary in Springfield, Director H. A. Klein writes on January 23: "Unfortunately, on the advice of the doctors, we had to close our institution temporarily yesterday, because several cases of scarlet fever have broken out. The cases are so far all of a mild nature, and the patients are on the road to recovery. They are enjoying the care of good, trained nurses. Our two hospitals were filled with influenza patients, and so we could not immediately isolate the scarlet fever patients as would have been necessary to prevent further spread. There are sixteen cases as of this writing, but they are, as I said, all mild. The sick are quite cheerful and contented. We do, however, have one seriously ill patient, but he is not suffering from scarlet fever, but from pneumonia as a result of influenza. As soon as we have mastered the illness through God's gracious help, we will announce the time of the resumption of classes through the Synodal Gazette. May all things be committed to the good Lord. May He rule over our institution with grace and guide everything in such a way that it may be for its good!

"It is too sad that this should have come. Everything was going so well - and now this interruption! It is impossible to say with certainty how the illness arose. It may be that one or the other brought it with them from the Christmas holidays. But we have also had several cases of scarlet fever in the city, including in our local Lutheran Hospital, where our students have been going in and out more than usual lately, because some students had to undergo operations there."

The above was already in progress when the following message from Director Klein arrived just before the end of this issue: By God's gracious help we seem to have mastered the disease. So far no new cases have developed. Even quite a number of those whom the doctors first called 'suspicious' have been spared the disease. Only six have had an outbreak so far. These are on the road to recovery in our isolation hospital under good care. With the approval of the doctors, we have now decided to begin classes again on February 5, and will accordingly send word to the students who have returned home. We will try to make up for what we have missed by inserting lectures here and there where it is possible.

Our big collection for the building fund. Should it be possible that someone in our synod does not yet know that we are going to build a new seminary here in St. Louis and a new residential building in Seward? It will hardly be thought possible, but it is so. We have the evidence in our hands. Not only are many individuals in the congregations unaware, but entire congregations are in ignorance. And these are not small, remote preaching places, where a traveling preacher comes only every six or eight weeks, or even more rarely, but congregations in places where our Synod has been present for fifty and seventy-five years. It is also our experience that there are people in our midst who do not know at all that we have such an institution as a seminary for preachers and teachers. In individual cases people have confused our seminary with a district institution located nearby, and even with the newly founded seminary of the Free Church in Berlin. And this was not the case in a remote place in Canada, sixty miles away.

by the railroad, but in a large city. If the present large collection would result in nothing more than that all our people would become a little more familiar with our institutions, then something would already have been achieved. But we have the good hope that much more will be achieved, namely that the approved sum will really be collected and thus the construction can be started. But information, more information, precise information, must also become our motto - and in this interest a much wider distribution of our church bulletins.

That we will reach the goal if there is general participation is again confirmed by quite a number of reports. We pick out a number as they are found in the last *bulletin* of the Western District. There a Pastor, as he had preceded. He preached on the matter, talked of the quota, and showed that if each communicating member gave an average of tz3, the necessary would be raised, but at the same time showed that it was disgraceful for a Christian to give only P3 when he could give more, and showed his members what real "Christian giving" was. The success was: the congregation, consisting of 47 communicant members, raised \$251.50, more than H5 per communicant member.

Another pastor writes: "S. went over the top today. The congregation pledged P101 for the building fund. Men, women and children were present in the congregation. You should have seen the enthusiasm! It didn't take three minutes to get the signatures after the matter was explained to them. I have no merit in the matter. I prayed and then took up the cause. I trusted that if people were informed, they would give."

A third pastor reports: "You know the situation of our congregation here in L. and the burdens it has to bear. Nevertheless, when the synod asked us for gifts for the building fund, we decided not to let them call in vain. We had already taken up a collection, but we still lacked P37. Last night, in a special thanksgiving service, we collected again, and I am happy to say that we have reached the goal and even exceeded it. . . . Recently I have also made special house calls to place one of our church bulletins in every home. I have succeeded."

A fourth pastor wrote in his church bulletin, "When our Thanksgiving Day collection was counted, it turned out to be the largest collection ever for an out-of-parish purpose. We more than met the goal. Now we can say with truth: 'Concordia Seminary in St. Louis is our seminary too.'"

Again, these are just a few examples. We could bring more. But they fill us with good hope. In the next number, when the District Treasurers have sent their January funds to the Synod Treasurer, we shall again report how the building fund stands then. L. F.

A beautiful letter was sent by the president and treasurer of one of our synodal districts to the congregations of their district soon after the New Year. They inform the congregations of the estimate (budget) for the church expenses of the district, encourage in a quite evangelical manner to raise the necessary sums and more to extend the church work, and then add three good reminders. These reminders are:

1. strengthen the hands of your pastor! God has set your pastor to lead you. He makes you fellow-

about the needs of the kingdom of God. He encourages you to read the church bulletins that tell of the great harvest field. He exhorts you to abound in good works. Heed his words! Stand behind him. Encourage him! Defend him when others attack him. Help your pastor establish and maintain systematic giving for God's kingdom. He wants to get every member of the church to give regularly and abundantly. Perhaps he is making an effort to introduce the envelope system. All of this means much and ongoing, often discouraging work. Help him in this! Whoever is on the Lord's side, let him stand by his pastor and strengthen his hands.

Teach your children about Christian giving. Your pastor and your teacher tell your children about the mission and encourage them to give. Help in every way to educate the children so that they will walk the right path in this area as well. Then, when they are older, they will stick with it and not deviate from it, but become zealous missionary workers.

3. do not forget to pray, to pray earnestly and persistently. Pray for yourselves, pray for your neighbour, pray for your pastor, pray for the work of the church.

Brothers, sisters, let us all work tirelessly in 1923 while it is day; the night is coming when no one can work. L. F.

Our Immigrant Mission has now been in continuous operation for fifty-four years. Yet it may be almost unknown to some readers of this paper. This is partly because this Mission does its work in silence. Only eternity will tell how great is the number of those whom God has saved from spiritual and physical ruin through the ministry of the Immigrant Mission.

But it can be hinted at. Our missionary, Fr. O. H. Restin, gives the following information in his annual report: At Ellis Island 534 immigrants were ministered to, and that trptz the low immigration. In 774 cases counsel and assistance were given in the missionary's home. In 46 cases where immigrants had been denied landing, appeals were made and permission to land was obtained. Nineteen immigrant marriages were performed. 2306 letters, 130 telegrams, and 2 radiograms were received, and 2076 letters, 262 telegrams, and 2 cablegrams were sent.

The dear readers and Synodal comrades do not want to forget, therefore, that our Immigrant Mission procures ship tickets to all parts of the world and takes over money shipments to foreign countries. Anyone wishing to have a relative come from Europe should contact ?O.H. Restin, whose address is 208 L. 618t 8t., York, N. Everything can be procured by letter.

The Commission on Immigrant Mission. J. N. H. Jahn, Secretary.

Domestic.

V. Lauritz Larsen, the president of the National Lutheran Council, in which the United Lutheran Church, the United Norwegian Synod and other Lutheran synods of our country outside the Synodical Conference are represented, died in Erie, Pa. on January 28 as a result of pneumonia. He was a man respected in his ecclesiastical circles, influential and energetic, who also spent time in Europe in the interest of helping Europe. Just now, in his official position, he was especially active in the great collection which the National Lutheran Council is making for the

European need, and which is said to amount to \$850,000. He was the son of the well-known D. L. Larsen, who at one time taught here at our St. Louis institution as a Norwegian professor, and then was for many years the principal of the Norwegian College at Decorah, Iowa. D. Larsen was born in Decorah November 28, 1882, and thus lived to be only forty years of age. L. F.

The Uniate "Messenger of Peace" writes **about the ecclesiastical situation in our country** as follows: "At the end of the year 1922 there were about 43, 120,000 persons enrolled as members in the various congregations of our country. This represents a gain of about 980,000 members, or 26 per cent, over the preceding year, an increase greater than ever before by 245,000. Most of the smaller church bodies have had a comparatively small growth, while among the larger ones the percentage of increase has been about the same from year to year. Hitherto the Methodist denomination has been regarded as the numerically strongest church, but in more recent times the Baptists are seeking to challenge them for the rank. Both claim to have about 8,000,000 members. The Lutherans and Presbyterians are also nearly equal in strength; the former have 2, 525,000, the latter 2, 305,000 members. As a third pair stand side by side the Disoiples, with 1, 500,000, and the Episcopalians, with 1, 143,000 members."

The following is reported about contributing members: "Detailed investigations have shown that the number of congregation members who secure the existence of the churches through regular and abundant gifts is relatively small. What is contributed by non-members is so little that it does not even come into consideration. The approved church members, on the other hand, are the ones who give the largest part of the gifts for charitable purposes and for educational institutions. The total amount raised by the congregations before the war for the work of the church was about \$415,000,000 annually. Since the war, however, this sum has increased considerably. In 1922 it reached the amount of \$550,000,000. For new buildings and repairs to parish property \$61,000,000 was spent, and for heathen mission \$40,000,000, about twice as much as in former years. Parish salaries have been increased by 20 per cent, and nearly every church community has an orderly pension system. For charitable purposes, including the Relief Societies for Europe, and for teaching institutions, over \$2,000,000,000 has been raised as voluntary gifts."

In the same newspaper we read about youth education: "During the past year it has become more and more evident that the educational system of the country, as it is presented in the public schools, colleges, universities and Sunday schools, is failing alarmingly in the formation of strong, Christian characters. It has been found that those who have graduated from higher institutions are less willing to serve their fellow men than others. In acquiring a higher education, the pursuit of a more remunerative position seems to be the leading motive. The realization of this evil has induced some educators to introduce all sorts of old and new institutions for the remedy. In various cities an attempt has been made, with good success, to excuse the pupils from attending school one afternoon a week, in order to give the churches an opportunity to give them religious instruction. In the higher schools an attempt has been made by 'student pastors' to bring to bear the salutary influence of religion, and to stimulate the students to services in benevolence."

on the Union movements, the same paper writes: "Great efforts have been made in the past year to

to forge closer friendly relations between the various communities. The Episcopalians sought rapprochement with the Lutheran Church of Sweden and the Greek Catholic Church through mutual recognition of ordination. They also strongly advocated the plan to hold a world conference in Washington in 1925 to bring about a union of all the Protestant churches of the world. J. T. M.

Have we given too much? The *Lutheran Church Herald* publishes the following table, which may serve some well. We therefore print it here.

Gifts for mission and church budget per communicating member.

	For Mission.	For community Budget.
Seventh-day Adventists	\$32. 42	\$100. 24
United Presbyterians	15. 56	23. 55
Moravian Brothers (North)	11. 67	13. 38
Southern Presbyterians.....	10. 41	18. 11
Baptists (Ontario and Quebec).....	10. 16	16. 85
Evangelical Fellowship	8. 50	17. 55
Presbyterians in Canada	7. 75	18. 24
Northern Baptists	7. 16	15. 48
Congregationalists	6. 36	19. 13
Northern Methodists	6. 23	15. 74
Reformed Church in America.....	6.04	20. 43
Episcopalian	5. 52	26. 11
Northern Presbyterians	5. 46	19.07
United Lutheran Church (Merger)...	4. 17	13.05
Protestant Synod	4.06	14. 34
Missourisynode	3. 77	10. 95

How far these figures are correct, however, we cannot determine. But doesn't this table speak a loud language after all? Why are we at the bottom? . J. T. M.

The International Sunday-school Council of Religious Education publishes the following sad statistics concerning religious education in our country: 56,000,000 persons numbered among the Protestants are in no way connected with any church, and 8,000,000 children under the age of ten are growing up in churchless families. Of 42, 891, 850 children and young people under twenty-five years of age, only 14, 361, 900 are enrolled as pupils in Sunday schools or Protestant weekly schools; 1, 255, 740 are enrolled in what are called cradle rolls, and 27, 275, 110 receive no religious instruction at all. Among the Romans, contrary to the prevailing opinion, the state of affairs is still far sadder. Of 8, 676,000 children, only 1, 870,000 attend the parochial schools, and as these form the only educational institution, 6, 806,000, or 78. 4 per cent, thus enjoy no Christian instruction. For the Jews the following figures are given: Of 1, 630,000 children, only 87,000 receive religious instruction; 1, 543,000, or 95. 2 per cent. receive none. Of every ten children in our country only three always enjoy religious instruction; seven grow up without it altogether. "What is to become of a country whose children are thus educated?" laments the Methodist "apologist," adding, "We have yet to signify how puny this instruction often is where it still exists." The report further declares that the educational problem cannot be solved by Sunday school alone, and advocates the establishment of weekly schools, better training for Sunday school teachers, and especially the rebuilding of the family altar (home worship) and Christian instruction in the home.

We have brought a similar statistic before. But we want to repeat it in order to point out the seriousness of the situation. In 1923, too, we all have cause to watch and pray. In our circles, too, the Sunday School must be

We must make it better and better so that it may serve its purpose. But we must especially see to it that our children receive religious instruction every school day of the week. This can be achieved almost everywhere, if we come to an understanding with the teachers at the free schools. Above all, however, it is essential that we make the most earnest attempts just now to keep and lift up our parochial schools. J. T. M.

Advanced Truth (Advanced Thought) is the name of a new gospel to grace our land. It is preached by a lady who is causing a stir in Los Angeles with her "new, advanced truth." What this woman has to say to the world, however, is not new, advanced truth, but an old lie that the devil put into the heart of Eve back in Paradise. Like other false prophets, this representative of soul-corrupting! false doctrine, she refers to the Holy Scriptures. But what she teaches is condemned by the Word of God as the doctrine of the devil. For she denies sin and grace, and asserts that there is neither good nor evil. What men think is good or evil, they say, is essentially nothing more than human opinions and judgments. The main teaching of advanced truth is therefore also: "Man, fear nothing! Fear only fear!" The final demand which such an exhortation yields may be imagined by the reader. Thus, indeed, the door is opened to all vices, and every servant of sin is incited to the impudent and unconcealed exercise of his lusts. Woe to our country if it gives credence to such insane seducers! J. T. M.

How can immigrants be properly Americanized? That is a question that is currently stirring up some minds. For one has had bad experiences with many immigrants; they are not as faithful and industrious as they should be and do not care about the welfare of the country. These are the complaints about them. As a matter of fact, however, these complaints apply also in regard to those who are born in our country. Native Americans, for the most part, are the ones who did the bloodbath in Herrin, Ill. Native Americans largely make up the Ku Klux Klan, and it is these same people who, to all justice, commit the gruesome lynchings about which our national authorities have every cause to complain. Therefore, be careful when complaining about immigrants!

The means by which one wants to Americanize the immigrants is the teaching in the state schools. But more and more we are coming to the conclusion that this means does not work well, neither among the immigrants nor among the natives.

Our Lutheran church has a means that truly Americanizes. That means is the Word of God. This makes people, by the grace of God, right Christians and right citizens of the land, living quiet and still lives in all godliness and respectability. But this remedy, alas, the world does not want. J. T. M.

Abroad.

The distress in Europe. We must not yet slacken our efforts to help control the bitter physical distress in Germany and other European countries. Everyone who reads a daily or weekly newspaper knows the course of events and reads about the distress, so that we need say nothing more about it. But we want to bring a few personal messages. We were in a position to help in circles with which we otherwise have no church connection, by means of gifts that were placed at our disposal. In each case it was a matter of remedying bodily need according to the scriptural word: "Do good to everyone", Gal. 6, 10; "in the brotherhood of God".

The love of the Lord is common love", 2 Petr. 1, 7. About the use of the gifts a man who is respected in Germany, a member of the German Reichstag, writes to us:

"The professor of theology D. Hahn in Dorpat was murdered by the Bolsheviks in the cruelest way at the beginning of 1919. His widow and children live in very poor circumstances. It seems to me to be a duty of honour of Christianity to take care of these relatives of the Christian martyr, who are also joined by an aged father. How ancient Christianity honored the families of martyrs! And he sv. Hahnj remained in Dorpat, though he knew the danger, and strengthened the wife and fellow prisoners. And when he went to his death, as survivors have testified, his face shone like the face of an angel."

"In Brunswick there is a grave distress among the parish widows. The state there is led by enemies of Christianity, who persecute all who attended church services on the Day of Atonement and did not send their children to school on that day. A parson's widow receives one-fourth of what a teacher's widow receives; a parson's widow, I am told, now receives 1200 marks a year, which is 20 cents American money."

An educated lady, to whom we were able to send gifts for people in the especially threatened, occupied area, writes: "The New Year's Eve bells ring in the new year 1923; deep and heavy the sounds ring up to me. I still sit at my desk and ponder the time. God's hand is heavy upon us: hardship and sorrow, grief and worry, but also grace and goodness; above all the misery we must not forget to give thanks. I would now like to conclude the year in the right way and thank you so very, very sincerely for sending me this. You will hardly believe it when I tell you that a gift from abroad, from people who are 'concerned' about the need in Germany, is more gratifying than other gifts. Do our fellow believers know what our greatest need is? It is the moral need, the decline of morals! There are not hands enough, not hearts of compassionate love enough, and no means to really intervene. Do you know what it means to have occupying troops in the country for four years already, some of them Moroccan or even black? May God have mercy on us. Your letter came just into our feast and made it lighter."

From the family of a senior officer who, because he is only a peace invalid and not a war invalid, receives a very meager pension, has been blind for years and is now in a mental hospital, we are told: "On Boxing Day the gift came. We had passed Christmas Eve in silence and gloom. We kept telling ourselves that we loved each other and that this was the main thing and would help us to get through all the worries. We no longer believed that help would come. Oh, can you imagine how happy we were? We lay in each other's arms and wept with happiness."

One of our Lutheran businessmen recently had to spend two Sundays in a city where there is no church of our synod. He came to a meeting of another Lutheran body and writes to us, "I was deeply moved by the earnestness and emphasis with which the pastor urged his people to contribute to the European need. He did not ask for large gifts, but asked for a contribution from every one without exception." **L. F.**

The "Ev.-Luth. Freikirche" reports on **the resignation of Father Clausen** as follows: In the "Ev.-Luth. Schulblatt" we read: "The long-time editor of the "Köstliche Perle", the organ of the Lutheran Association in Schleswig-Holstein, Mr. Clausen in Todenbüttel, has been relieved of his office by the Consistory.

the, allegedly on the ground that by undue criticism he had degraded the national church and insulted the church government." What the disparagement of the regional church and the insult to the church government consisted in is explained by "a declaration of confidence from believing circles for Mr. Fr. Clausen to the Consistory," which states, "Mr. Clausen, in faithful observance of his duty according to oath, Scripture, and confession, has not only preached God's Word loudly and purely, but has also truthfully repudiated false doctrine contrary to the Word of God in the forms of Holy Scripture and according to the example of Christ and the Lutheran Church, as is the duty of a faithful minister of the Word." Father Clausen further explains this by writing, "It has been my endeavor to unite the earnest Christians in the national church and free church in a united front against modern unbelief. The gain from the cause would have been to the national church. What I have said in this connection may have been strong enough in form, but in substance I hold it up against everyone until before the judgment seat of the Lord JEsu Christ. And it begins-thank God! - in the believing circles of our country the idea is finally dawning that this is not at all about the person and office of an individual pastor, but about the question of whether God's pure Word, as Christ teaches it and the Bible offers it, still has an undisputed right of home in the national church, or whether it is to be strangled by the ever more brazenly emerging modern unbelief. That is what is going on in the national church."

We are not surprised here in America at the treatment Clausen has received because of his testimony of Christ. Unbelief cannot tolerate the truth. But the rage of the unbelievers also has its good side. It shows all the more to all true Christians which way they must go, a way that leads far away from the unbelievers. Not reform of the national church or the people's church, but the founding of confessionally faithful free churches is the right, God-ordained way to heal Germany's spiritual wounds. J. T. M.

Dean Mayer in Wassertrüdingen, Germany, **writes about the community** movement in Germany: "At present the community movement has become so large and such a vital force in the church that it deserves all attention. It is mainly Christians who dare to stand up for the cause of the Kingdom of God and who are willing to work for its spread. In these smaller circles, too, sharper discipline can be exercised among the individual members, brotherly love can be shown more clearly, and thus the essence of the true Church can be presented more tangibly in many ways than in a large congregation. The new life that is stirring here is also of no small importance for the future of the Church.' We do not know how long our mass churches will hold out; they may collapse more quickly than we now think. If this should happen, there is already a gathering in the communities of such disciples of JEsu as are ready, even in poor times and under the pressure of persecution, to remain faithful to the Lord and to carry out His cause until He comes."

Judging by these words, the community movement would be something good, even a life force in the church. We can certainly understand this judgment. Within a church in which many pastors and professors have completely broken with God's Word, believing Christians find at least something of what they seek in vain in the unbelieving churches, namely instruction in the basic truths of Christianity and strengthening of their faith, through the study of Scripture that is carried out in the fellowship meetings. After all, this way is not the right way and the way God intended. The Ge-

On the one hand, the people of the Fellowship are members of the existing churches; on the other hand, they form their own churches and congregations. This causes confusion and opens the way to all false teaching and all fanatical activity. The right way, the way intended by God, which believing Christians in Germany, as everywhere else in the world, must take, is to unite in free-church congregations, to call believing pastors who are faithful to the confession and sure of the Scriptures, and thus to bear a bright, powerful witness against all unbelief and all ungodliness. For this purpose the Saxon Free Church shows the Christians in Germany the right way. Truly, we must not let pass unused the opportunity which God now offers us to proclaim the truth anew in the land of the Reformation!

J. T. M.

The Glory of the Scriptures. The "Lutheran Herald" reports: "On the occasion of the four hundredth anniversary of the day on which the first printing of Luther's New Testament was completed and handed over to the public, September 21 [1522], the 'Evangelical Press Association for Germany' has asked a number of contemporary spiritual leaders for a brief statement on their position on the Bible. The answers represent a many-sided confession of the imperishable value of the Bible, which has a particularly beneficial effect in our untenable times. We are able to offer our readers the following extract from the significant voices."

From the excerpts we cite a few sentences. For example, D. Ihmels, Bishop of Saxony: "If only our time would begin to live in the Bible and from the Bible, it would experience the self-testimony of Scripture in its truth: God's Word abides forever. At the same time we would experience that this Word, precisely because it comes from eternity and points to eternity, is for all times the right, certain fountain of youth, from which alone our people may also recover. September 17 preach it to our people: back to the eternal Word of the eternal God!" D. Kaftan in Baden-Baden, retired General Superintendent, writes: "There is much that is beautiful in the Bible. But there is more in the Bible: the worthiness which proves itself to the last and deepest in heart and conscience." D. Adolf von Harnack, professor of church history at the University of Berlin, remarks: "If knowledge of the Bible also falls away, culture will become chaotic, and the Christian churches will become sects. No house without a Bible, no school without a Bible! That, therefore, must be the watchword."

It is well that these men also have spoken out on the eternal value of the Scriptures. Their testimony is the more valuable because they have denied the scriptural doctrine of the literal inspiration of the Scriptures, and of the vicarious satisfaction of Christ, partly in a fine way, and partly in a very gross way. If their testimonies for the Bible here mentioned are true, they must retract all that they have said in pulpit and chair against the Scriptures, and publicly repent of it. Their voices for the Scriptures are only strong if they also otherwise stand up for the Bible as God's eternal, true, and inerrant Word. The German people should read the Bible, but not the unbelieving writings of their unbelieving professors.

J. T. M.

Christmas celebration in Russia. . The very festival which is so properly intended to impress the Gospel of the Saviour of sinners upon the hearts of the people has been used in Russia to desecrate Christianity. The League of Communist Youth as well as the Communist-minded university students have directed their furious campaign against Christianity especially against the celebration of Christmas. Large anti-Christian rallies were also held on Russian New Year's Day, which fell on January 6. Meetings, lectures, dramatic and wan

The most crude mockery of Christianity was made in all of them. Three decidedly anti-clerical convertible picture theatres were very popular, and what was shown in them is indicated by the names of the plays: "The Miracle Worker," "Father Seraphim," and "Revelation about Relics of the Holy Church. The student body put on a performance which formed a mockery of the Immaculate Conception. So much for the report. But it must not be forgotten that God has certainly preserved among this poor people his children who remain faithful in spite of all persecution and seduction. The newspapers do not report about them. But the Lord knows them. But let us remember them in our prayers.

J. T. M.

Tutankhamen was the name of the Egyptian king whose tomb was recently found and opened. The treasures that have been stored in the underground tomb for three thousand years and more are worth millions of dollars, so that the find is also amazing in this respect. But the real value of the find is that we now have one more testimony to the truth of the Bible. Unbelieving people have accused the Bible of exaggerating in its description of the power of the heathen kings of Egypt, Babylon, etc. But this finding from the glory days of the earlier kings of Egypt proves that the Scriptures are not in error when they speak of the greatness and glory of those pagan kings. The inscriptions and the written testimonies found in Tutankhamen's tomb are not yet deciphered; but they will tell us anew, God's word is the truth. The nearer the end of the world approaches, the louder the stones cry out.

J.T. M.

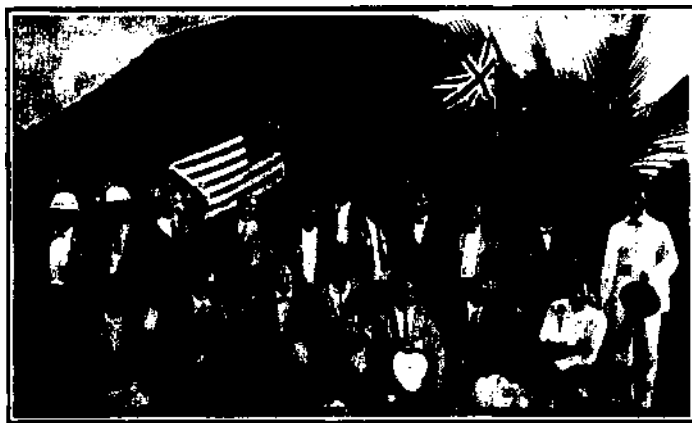
False shame.

It is a common and very justified complaint that many Christians lack the courage to confess. They do not want to cause offence among the children of the world; they fear being laughed at and ridiculed. But he who cannot bear to be laughed at becomes nothing right; he remains a wavering reed. On the other hand, it serves to strengthen one's character if one calmly puts up with being laughed at for the sake of the Lord. Accept it calmly if you are on the path of duty and seek the honor of your Savior! Ask your conscience: Is it not a thousand times better to be laughed at and mocked by men than to fall into disfavor with God and dampen His Spirit?

Besides, the teasing and laughing is coming to an end. We already notice it in our children at play. Those who can take a little teasing calmly fare best. Those who cannot stand anything are teased again and again. Experience teaches us that the children of the world eventually tire of laughing and mocking when they realize that they are not succeeding in intimidating or provoking to anger a disciple of Jesus. Patiently enduring the taunts makes an impression and overcomes the adversary. When that recruit took his New Testament in the barracks in the evening and read it according to his habit, there was much laughter and mockery, and it did not get any better on the following evenings. But soon one or the other remained silent, and at last no one disturbed him any more, and his testament was also taken up by comrades. When that maid who came to a house where there was no prayer at table folded her hands and said her grace silently at the first meal together, there were scornful faces and insinuating taunts. But when she did not become embittered and

Soul belongs to God. To high honors it has exalted us. No longer are we slaves of Satan, servants through the fear of death throughout our lives, but it has made us kings who rule over sin and devils in the power of JEsu, to whom all things belong, whether they be life or death, whether they be things present or things to come; all, all things are ours. No longer do we have to hide and tremble before our God; the Lamb has made us priests of God, the Most High, who as such always have open access to God and his grace, who serve their God day and night in the holy temple of his church. This is what we owe to the Lamb, for which we praise him in time and eternity: that he was slain, and God bought us with his blood, and made us kings and priests unto our God.

But how can this Lamb accomplish such great things? It can only do so because it is not only God's Lamb, but also God's Son, God of a kind, as is overwhelmingly testified to us in the very fifth chapter of Revelation.



Our missionaries in India at the General Conference in Trivandrum in November 1922.

Upper grater (from left to right): Missionaries Harms, Gutknecht, Levihn, Lutz, Oberheu, Jank, Heckel, Zucker, Bläß; the incarcerated Father Jesudason: Dr. Döderlein.
Bottom row (left to right): Missionaries Boriack, Meinzen, Küchle, Noffke, Schröder: Teacher Bachmann; Missionaries Kauffeld and Strafen.

Let us briefly visualize the context. In the fourth chapter John saw the Lord sitting on the throne of His glory, surrounded by four cherubim. Around the throne of God are other twenty-four thrones, on which sit elders, the representatives of the faithful church on earth, clothed in white garments and wearing golden crowns on their heads, while in the far periphery innumerable hosts of angels await his commands, and at his feet lies the whole creation. The cherubim had sung the thrice holy song to him who sits on the throne, the elders had thrown their crowns before the chair and on their knees worshipped him who lives from eternity to eternity.

Now in the fifth chapter the lamb appears. But where is it to be found? Is it one of the creatures that increase the praise of God on earth? Not at all. Or is it one of the many thousands of angels who surround the throne of God in a wide circle? There, too, we look for it in vain. We look up to the thrones of the elders with royal crowns, but there, too, sits no lamb. Still higher our gaze wanders, to the immediate vicinity of the throne of God, where the cherubim stand in high splendor; but the Lamb of God is also

not among them. We dare to lift up our eyes still higher, and behold, there on the throne of the Thrice Holy One, on the throne surrounded by a rainbow like an emerald, on the throne from which lightning and thunder and voices proceed, at the right hand of Him who lives forever and ever, there we see the one we seek. There, in the midst of the throne of God, stands He who was slain as a lamb, but who overcame as a lion: our Lord and Saviour Jesus Christ, the Lamb of God, the Son of God. He stands, while all around bows and stoops. He stands to receive the homage that cherubim and elders bring him. He who stands while all the armies of heaven sing in exultant choruses, and all creatures that are in heaven and on earth and under the earth and in the sea, all creation, rejoice and exult: "The Lamb who was slain is worthy to receive power and riches and wisdom and strength and honor and glory and praise ' . . . from everlasting to everlasting," vv. 12. 13.

Yea, verily, the Lamb of God is the Son of God, of the same nature, power, and glory with God, the Eternal, the Unchangeable. As He, standing at the right hand of God, is still the Lamb that was slain, so He, when on the trunk of the cross He bought us with His blood, was the same Almighty Son of God that He ever was and ever shall be. "JEsus Christ, yesterday and today, and the same forever," Heb. 13:8. Only for this reason could this Lamb of God accomplish such great and glorious things. Because the Lamb who was slain is the eternal God, only for this reason could he invent an eternal redemption; only for this reason can his blood make us clean from all sin; only for this reason can this our Saviour say, "I was dead, and behold, I am alive for evermore, having the keys of death and of hell. Fear not!" Revelation 1:17, 18; only therefore can he be, and in truth is, the Saviour of the world, my Saviour.

But unto thee, O Lamb of God, which was slain, and hast bought us to God with thy blood, and hast made us kings and priests unto our God: unto thee, O Almighty Son of God, be praise and honour and glory and power for ever and ever. Amen.

T h. L.

The General Conference of our missionaries in India.

From 22 to 30 November last year, the General Conference of Missionaries in India met in the beautiful capital of the state of Travancore, the city of Trivandrum. The number assembled was by far the largest in the history of our Mission. The meeting was opened by a worship service. The main service of the conference was a jubilee service, through which we also celebrated the jubilee of our synod in India. Missionary G. Küchle preached the festive sermon.

Two papers were before the conference; the first hour of each morning was devoted to the reading and discussion of these papers. Missionary Harms dealt with "The Organization and Leadership of an Evangelical Lutheran Church in South India. He stated that at present there was no question concerning the inner and outer growth of our mission.

now fourteen children from thirteen to sixteen years of age who take part in the confirmation classes, and on Mondays and Thursdays from half past one to half past two o'clock I teach the so-called middle class, so far twenty in number, composed of pupils from the sexta to the quarta. It is with this class that I have the most work. For example, I have not succeeded in establishing peace and order during the first hour of class. But that will come. You can imagine that it is the most beautiful hour for me to tell and explain the truths of salvation to these many children who sometimes express their unbelief in the most outspoken manner, which they have received from unbelieving parents or teachers. May the good Lord grant that through this work on the youth in particular a solid foundation may be laid for the future!"

Certainly, the beginning of a mission in a country like Mexico is difficult, and it will take a long time for our church to gain a firm foothold there. The prosperity of our mission will also depend a great deal on whether peace, order, and tranquility prevail in the country. That in Mexico enough

There is no question that there are people we can reach with the preaching of the gospel. But there will always be people from our circles moving there as well. For example, we recently learned that ten families from one of our churches in Saskatchewan, Canada, have recently moved to Mexico, and that people from Winnipeg, Canada, are planning to do the same. May none of these wanderers be lost to our church! And as our missionary in Mexico may have to change his residence frequently, the safest way is to send any names, addresses, and notices to the Texas District Mission Director, P. W. H. Bewie, 2125 Burnett St., Waco, Tex. L. F.

Yes, don't forget the names and addresses and church notices! What we have just said about the communication of names and addresses of those who emigrate to Mexico is of course also true of other regions. The sacred duty cannot be inculcated seriously enough to do all we can to ensure that our people who emigrate from one region to another

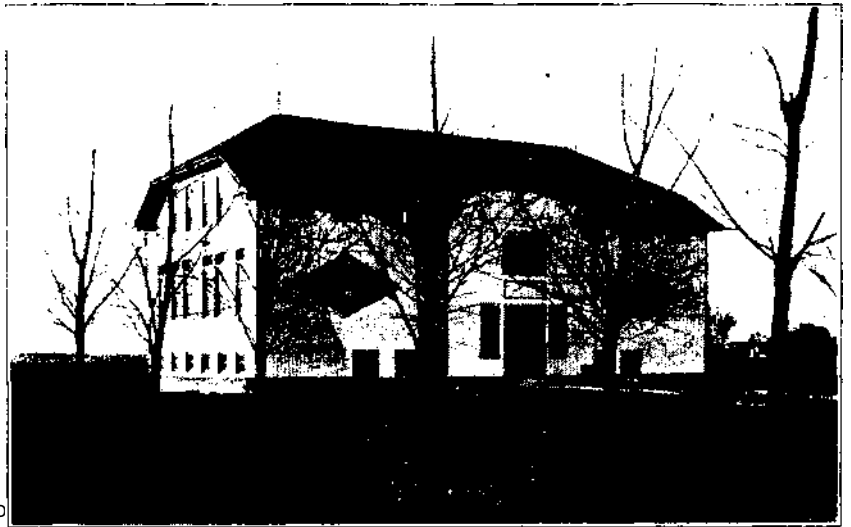
that fellow believers who move to their new home are also proper in church and do not fall into the hands of other communities. This reminder is especially necessary now that spring is approaching and people are moving. Our church loses too many members as a result of moving, carelessness, and uniformity. And it is usually much easier to keep the members we have already gained than to gain new members. In the process, circumstances and habits also change with the years. It is well known that some move from the eastern and central states to the west and northwest. But it is less well known that the reverse is also often the case. Thus writes to us one of our missionaries from Central New York, who elsewhere in today's number publishes a request for notification:

"At the beginning of March, farms are usually rented and sold in this area, so this is also the time when farmers move. Now for farmers to want to move east may sound strange to you. But it is the case. Here in Central New York, you can buy land just about dirt cheap now. This is attracting westerners, especially as western newspapers and farmer journals are advertising the goodness and fertility of this area. The land here in the Mohawk Valley is also as good as in the West. Happiness-

you have a farmer in our mission who has already been to Oregon and Wisconsin and is therefore able to judge intelligently. We are now anxious to steer our wandering co-religionists into a region where they can also find rest for their souls."

Such requests are certainly always worthy of attention. L. F.

The new school building of St. Paul's Parish near Norwood Park, Chicago, was dedicated to the service of the Triune God on December 10, 1922. Many guests from neighboring churches were present at the service to rejoice with the members of the local congregation in the blessing and progress. Dir. W. C. Kohn of River Forest, Ill, delivered the German and Rev. O. Geisemann of Oak Park, Ill, the English ceremonial address. The dedicatory prayer was said by the local pastor. The new school, a two-story frame building, into which parts of the old school building have been incorporated, has three classrooms, a large hall for meetings and other rooms. The costs amounted to about \$15,000, but the members of the congregation did a lot of work on the building themselves.



Paul's Parish School in Norwood Park, Chicago.

After small, difficult beginnings, in that the pastors of the congregation also held school, the congregation now enjoys a fine school, attended by 75 children. The congregation itself numbers 290 communicant and 70 vocal members, and is provided with a teacher and a teacher's aide besides their pastor. Up to this point the Lord has helped.

P. W. Röhrs.

The intolerant Ku Klux Klan, now discredited throughout our country, has always targeted our parochial schools in particular. From a western state a pastor of our synod writes: "I also received two letters from the Ku Klux Klan; at least these letters bore the signature of this secret society. The contents were as follows: 'We are against everything foreign, especially against Prussianism. Your parochial school is one of these German institutions. We are organized over the whole of the Purified States to remove this danger. We will not use force unless you do not care to heed our warning. We're working in Texas and in Oklahoma, starting in Kansas. You are hereby warned. Do not force us to use violence in this matter!'

The pastor remarks: "We gave these letters to our governor. But his hands were so full that he did not do much in this matter. We are waiting for a third letter before we act, that is to say, before we give the local

Methodist preacher, the proven writer of these letters, to the pillory. He has been warned, and has the answer of our congregation in the appointment of a second teacher for our barge."

That's right. Just don't let yourself be intimidated, but bear witness and fight for our civil and religious freedom! That community has not closed its school, but continues it and has even expanded and elevated it by hiring a second teacher. Elsewhere, too, people are standing up vigorously and fearlessly for our challenged schools. After all, it is a question of the existence of our schools in the whole country. It is, as has often been noted in this space, about our civil and ecclesiastical liberty. And this freedom of ours has bitter, dangerous enemies: on the one hand, the Papacy, with its fundamental mingling of Church and State (even if it seems to be right in the matter of parochial schools), and on the other, the intolerant, Reformed, Calvinistic spirit which dominates many sectarian preachers in particular, and the light-shy nature and activities of the secret societies. L. F.

Domestic.

On February 18, 1546, God transferred His faithful servant and confessor, the great reformer D. Martin Luther, from the contending to the triumphant Church. Like Christ in the days of his flesh, Luther had to bear the hatred of the enemies of the gospel until his death. Even today these cannot rest, but continue to revile his gospel, his work, and his name. The "Ev.-Luth. Kirchenblatt", the magazine of our brethren in South America, offers a new proof of this. In it, under the question, "Has the Reformation been a 'fanatical-religious struggle' and a sad aberration?" the following is reported:

"That the popes speak only blasphemously of the divine work of the Reformation by Martin Luther is not to be wondered at. But that a Protestant pastor, who moreover calls himself "Lutheran," can speak so disparagingly of the Reformation is unheard of. Let us listen to his words: "Who among our people has so much interest in the differences that once existed between the views of Luther and those of the other Reformers that they should still argue about them today and base their creed on them? This fanatical-religious struggle is and remains a sad aberration and only causes harm? " On this the editor of the "Kirchenblatt" remarks after further elaboration: "Was it a religious-fanatical struggle that D. Martin Luther, that blessed man of God, delivered Christians from the false doctrines of the Roman Catholic Papacy leading to hell, and gave them into their hands the pure Word of God, so that they could find the one right way to heaven? Is it a fanatical religious struggle, a sad aberration, that the right disciples of the Lord of all ages hold fast as to the word of God, which is certain and can teach, and so lead their hearers toward the sure, blessed goal of their blessedness?" Truly, only a man ignorant of Christianity can call Luther's struggle against popery and enthusiasm a fanatical-religious aberration!

Luther rightly judged about the hatred of the red spirits and papists: "Therefore this must not be human malice either, which is now happening with our tyrants and papists, who so grimly persecute and hate the gospel without any cause, and are so bitter against us other Christians, who have never done them any harm, but all good, and would still gladly do so, both with defilement, blasphemy, and

They torment and kill poor people, so that they cannot pour out their venomous anger and hatred enough, and so hunger and thirst for innocent people's blood that they cannot be satisfied. There one actually sees the devil reigning in them in the flesh and riding and driving them. In the same way, we see that some of the spirits of the wicked are also possessed by the devil, so that they despise, blaspheme, and speak evil of no one but us, from whom they have all that is good, freedom, and safety. These are the vain works and fruits of the infernal government, which hath made hearts bitter with its malice against the gospel and word of God. For he is sorry that a man on earth should still believe and come to God, even that a God and Christ should live and reign, and that the stars, the sun, and the moon should still shine, and that, if he could, he would gladly throw them all into one heap at a moment's notice; he has also set it to destroy God's kingdom and what he has made, as much as there is in it, even if he himself must fall to pieces over it." (IX, 841 f.) Here Luther declares that the hatred against him and his preaching is basically for Christ and the Gospel. That this is so is proved by experience. J. T. M.

The second largest congregation in the Adjusted States is Kountze Memorial Lutheran Church in Omaha, Nebr. which is part of the United Lutheran Church (Merger Synod). Their membership totals 3674 communicants. The largest single congregation in the United States is First Presbyterian Church in Seattle, Wash. which has 7066 communicants. We also have populous congregations in our synod, especially in some large cities. On the average, however, our congregations are among those that must be called small. This is not an evil, but rather an advantage. No congregation should be so large that the pastoral care suffers. Where a congregation becomes so large - and this is usually the case in larger cities - that the pastor remains a stranger to his members, then, where possible, daughter congregations should be planted, which in the course of time grow into independent congregations. Where this rule is followed, rich blessings are produced, as experience teaches.

J. T. M.

According to the decision of the Superior Court of the State of California, the Bible - the English so-called King James translation - is not to be read in the public schools of the state because it is a sectarian book and no sectarian writings may be used in the public schools. This judgment is said to have been rendered in response to the persistent activity of the Roman Catholic Church. There is both truth and falsehood in this judgment. False is that the English King James translation is the religious book of a sect. Every correct translation of the Holy Scriptures is the Word of God, which God Himself addresses to the nations of the earth. True in the judgment is that the Bible does not belong in the state school. The Bible is merely a book of religion. Where it is properly taught and practiced, religion must be taught, and Christian religion at that. But to teach religion is not the business of the State. This must be adhered to, if one does not want to be guilty of mixing church and state.

J. T. M.

Is the relic presented to President Harding genuine? asks the "Messenger of Peace," the Uniate church bulletin, and gives the following account of it: "The Archbishop of the Greek Catholic Church, Panteleimon, recently honored President Harding and Bishop Manning, Episcopal Bishop of New York, by admitting them, in the name of the Patriarch of Jerusalem, to the Order of the Holy Sepulchre as honorary members. On this occasion he presented each with a relic in the figure of

of a piece of wood, which is supposed to come from the cross of Jesus. Now the Romans are very worried about this. On the one hand, they ask where the Greek Catholic Patriarch got the authority to grant such honorary membership. They know of only one Order of the Holy Sepulchre, the Roman Order of the Holy Sepulchre. This, however, is under the Pope. On the other hand, the Romans pretend to know exactly where every piece of the Cross of Jesus is, and they cannot explain how the Greek Catholic Church could come into possession of even a small part of it. We can give the assurance that the agitation is unnecessary, at least so far as the President is concerned; for, being a good Protestant, he will not trouble his head about these questions."

I have one further comment on this report. It seems that President Harding, as is his custom, will not worry about this matter either. But that is not the point. What matters very seriously to the Romans is the question: Where does the piece of wood from the cross of Jesus come from that the Pope has not yet got hold of? He already possesses so much of this wood that he could almost build a bridge from Rome to Jerusalem across the Mediterranean Sea with it. And still new pieces are being added! Perhaps the Protestant ministers, who think the Pope not the Antichrist, but a disciple of JEsu, will be kind enough to answer this question.

J. T. M.

How the Temperanceists rage against the use of wine in Holy Communion is shown by a disgusting, spiteful essay in an Adventist paper, from which we take a few sentences in free translation. We read: "The first certificate for the use of communion wine was obtained by a pastor named F. B. Bierwagen. Now, of course, that pastor is not to blame for his name, but by signing the certificate he has brought his church into disrepute. We do not advise this preacher to change his name, but we strongly advise his church to change its church laws so that the sacrilegious thing, namely the use of intoxicating drinks during the service on the part of the members of the church, may cease. God has never willed that men should profane and desecrate his name and his sanctuary by alcoholic beverages. It is sheer blasphemy (it well-nigh borders on the blasphemous) that the blood of Christ shed at Calvary should be represented by fermented wine. Christ used pure and fresh grape juice [so?!] at the institution of Holy Communion, and all who name the name of Christ should protest in a loud voice against the infamous custom of using such wine at the Lord's Supper as makes drunks and sots of men. Many a young man has got his appetite for intoxicating drinks from the communion cup. [Then such have turned their backs on the church and gone out into the world and led dissolute, dissolute lives - all as a result of the first sip of wine at the Lord's Supper. On the great day of judgment-who do you think the Lord will blame for their ruined lives?"]

We answer the last question in this way: Not to the church, which has stuck to Christ's word and appointment in spite of all the lies and slander of hateful fanatics, but to those who have distorted God's word and made all religion disgusting to the people with their hateful activities. For the above untrue article, too, the writer will one day have to give an account before God.

J. T. M.

The widely read but very questionable paper, *The Literary Digest*, recently sent to pastors in the state of Minnesota a

The question was asked whether the pastors thought that Darwin's theory of evolution should be taught in the public schools or not. Of the 192 responses sent in, 116 voted against and 77 voted for. Of the 115 pastors who voted against, 62 were Lutheran. The Roman priests were not approached for their decision, probably for the reason that, as the *Lutheran Church Herald*, from which we have taken this report, had stated.

that they are not allowed to express their opinion. We suspect another reason. He who in recent years has become so pro-Roman that he uses every opportunity to single out the papacy, has evidently wanted to set a trap for all Protestant preachers who are faithful to the confession. Anyone who testifies publicly against Darwin's theory of evolution these days exposes himself to ridicule in the daily press. Now, the *Literary Digest* knows how at least some of the...

Lutheran pastors in our country stand by the Darwinian doctrine of evolution, and will use this at the time to ridicule the Lutheran Church.

J. T. M.

Pagan mission in our country. While we send Christian missionaries to the heathen countries to bring the gospel to the heathen, heathen missionaries in our country are busy spreading paganism here. Twenty years ago Swami Vivikananda began his "missionary work" in America; now his devotees number 100,000 and have 74 temples. Pagan temples are found in New York, Boston, Pittsburgh, Washington, Denver, St. Louis, Chicago, San Francisco. Los Angeles and Seattle. Los Angeles has the well-known Krishna temple, where idolatrous acts are performed by Americans after the pure often Indian pattern. In the magnificent \$100,000 Magdazzin Temple in Chicago there officiates as priestess a young lady, the daughter of a former Presbyterian elder. All this proves that our country is not a Christian one, as is so often claimed, by the way, we do not need heathen priests from abroad; we have enough of them here, so that every heathen can supply his needs: Freemasons, Christian Science, Spiritists, Theosophists and the Pope. That paganism is spreading in our country should not surprise us Christians; the last judgment is just at hand, and soon our Saviour will come to judgment.

J. T. M.

Abroad.

From the Mission. How much the World War damaged the mission is well known. Because German missionaries were removed from English areas in Asia and Africa, whole missions in Africa were deprived of mission workers. Beautiful examples of faithful adherence to Christianity by Gentile Christian congregations have become known. Finally, in one case, German missionaries have again been allowed to enter their former mission territory. The North German Missionary Society has recently received permission from the English government to send two German missionaries to the Ewe region in Africa. After years of interruption, German missionary work in West Africa can thus be resumed, and the loyalty of the Ewe congregations is finding its reward, as German church papers note.

L. F.

The British and Foreign Bible Society, now 117 years in existence, has so far distributed 319, 470,000 copies of the Holy Scriptures, or parts of the Holy Scriptures. Last year there were 8, 655, 781, to the 139, 851 copies more than the year before. In ten languages individual parts of the Bible were published for the first time last year, over nine hundred Bible salesmen were employed in distributing the Holy Scriptures in

sent out all over the world. These visit all parts of the earth: the rubber plantations of the Malay Peninsula and the coffee plantations of Brazil, the rice paddies of Java and the dense forests on the banks of the Orinoco, the densely populated villages of the Nile and the lonely homesteads of Western Australia. One of the Bible salesmen travels the hills and sandy deserts of Palestine, spreading the Gospels among the inhabitants of Hebron, Bethel, Jericho, and Bethlehem. In all parts of the world the Society has Bible stores. The "Evangelical Lutheran Free Church," from which we have taken this report, remarks: "What a blessing has been bestowed by this work!" This is certainly true. But how earnestly this almost feverishly zealous spreading of the Word of God among all the nations of the earth preaches to us the nearness of the Last Day! Read Matth. 24, 14! Let us only see to it that we, who have so long possessed the fullness of the blessing of the Word, do not grow weary of the message of grace of the Gospel!

J. T. M.

A bell as a gift. The Norwegian Lutheran Trinity Church in Brooklyn was recently given a bell that had served a pagan temple in Hana Province, China, for four hundred years. The iron bell weighs two hundred pounds, and inscriptions state that it was cast in June 1522. The idol temple to which the bell so long called the heathen worshippers was converted by the converted General Feng into a distribution point of clothing and food for the needy, and for this work the Brooklyn congregation sent a large sum of money. At first the recipients did not know how to pay their thanks; but when they celebrated the Four Hundredth Anniversary of their bell, they saw in the precious relic the appropriate token of their gratitude. With the kindly aid of General Feng, the bell was then sent to its new destination. J. T. M.

The papal envoy to Mexico, Monsignor Ernesto Filippi, was recently removed from office by the President of the Mexican Republic and expelled from the country. For some time there had been a sharp tension between the representatives of Rome and the government of Mexico. This reached its height in the banishment of the papal envoy. The real reason why Monsignor Filippi was expelled from the country was malicious rebellion against the laws of the state. It is reported that from now on no envoy of the Pope shall be permitted to enter the country. This event confirms the experience made elsewhere that the Pope and his followers are most hated and best recognized in those countries where they are most at home. The Pope has two faces, one which he kindly shows to strangers, especially to rich and influential Americans, the other which he turns to those whom he already has in his snare. In Mexico, Italy, Spain, South America, etc., people have seen enough of this pope's face, and they shudder at it. As long as Luther was in Germany, he knew the pope only as a loving father; but when he came to Rome, it became clear to him what the papacy was all about. Let us see with seeing eyes!

J. T. M.

murder, madness and crime. The world also recognizes this and would like to heal what is still to be healed. But just as it does not know true happiness, so it does not know the true means to happiness. The remedy which it proposes consists merely in denying all evil, as well as all sin, and in persuading oneself that things are getting better from day to day. This is also the remedy proposed by the French doctor Coué. His instructions are very simple. Just say the formula twenty times a day: "Every day with every stroke it gets better and better." - This is a foolish formula, which the heart does not believe, and which therefore cannot bring happiness. We know of another word which really brings peace, and which therefore every man should pray every day. A Christian poet has rephrased it in this way:

Help, helper, help in fear and red, Have mercy on me, O faithful God!
I am thy dear child, in spite of the devil, the world, and all sin.

I trust in thee, my God and Lord: if I have thee, what more can I
ask? I have thee, O Lord Jesus Christ; Thou art my God and
Saviour.

I am glad of it with all my heart, I am of good cheer, I wait for thee, I
am entirely in thy name. Help, help, help! Then I say, "Am.

This prayer of faith has power and comfort to overcome all temptations. Happy is the man who prays like this.

J. T. M.

Dyer's anti-lynching bill, as is well known, has been voted down. But how necessary such a law is for our country is shown by the following gruesome statistics: "In the four years 1918 to 1921, twenty-eight persons were publicly burned by American mobs. From 1889 to 1921, 3436 persons fell victims to lynching, for murder 1288, for fornication 571, for felonious offenses 'against the person' 615, for crimes against property 333, for other crimes not mentioned 453, and 176 without having committed any crime. Among those who were killed by mob mobs were 83 women." The paper from which we have taken these figures rightly calls popular justice a blot on our people, who are so fond of boasting of their education, freedom, and improvement of the world. To this it remarks: "No law, however good, however necessary, however intimidating such a law may be, can help the cancerous damage. The whole head is sick, the whole heart is dull. Here only the one remedy works, which our Saviour brings. But do you want it?" J. T. M.

That the radio is also being pressed into the service of preaching is a fact to be welcomed with joy only when it concerns the preaching of the pure Word of God. Some of our preachers, too, have made "God's Word and Luther's Doctrine" accessible to the world by means of a telephone-radio set. Some sermons, however, to which we have personally listened, have come from churches whose preachers should have kept their wisdom to themselves. The Christmas sermon broadcast by radio on Christmas Eve from the Roman Cathedral here in St. Louis was apparently intended for the ears of an apostate Jewish rabbi or a Masonic audience. Or does Monsignor Tannrath know nothing of the angelic message preached to the shepherds? In other respects, too, radio listening has long ceased to be a harmless amusement. An apparatus here in St. Louis has broadcast entertainments so vile that some parts of them have not been heard at all.

Ans World and Time.

How does the world become joyful? In spite of the frenzy of joy into which it throws itself head over heels, the generation of our day is nevertheless deeply unhappy. Dancing and theatricals, revelry and pleasure, greater income and prestige cannot fill the void of the heart made miserable by sin. This is evidenced by the outrageous numbers of murders and suicides...

were let. What we heard was so horrible that our ears are still ringing today. The devil also makes use of this wonderful invention, and we must warn against the filth that is spread in this way.

J. T. M.

Prayer in the Passion Season.

O Lord JEsu! When you once entered upon your bitter suffering for our sin, trembling and trembling, wrestling with death and sweating bloody sweat, the eyes of your dear disciples were full of sleep, so that you had to cry out to them, "Oh, will you now sleep and rest? Can ye not watch with me one hour?"

How great therefore is the corruption of the human heart! How strong is the sinful flesh even in thy faithful! You prayed, labored, wrestled, and watched for us while you walked in the flesh, even unto your death, and even now you guardian of Israel do not sleep nor slumber, but watch for us for all eternity, and we will watch for you scarcely an hour. In earthly things we can so easily be fresh and lively, but in your things the sleep of the soul seizes us continually.

O give us thy Holy Spirit, that he may preserve us from falling asleep at last in death; but awake us, that, when thou comest, we may be ready to receive thee with joy, and then rejoice with thee in the habitation of thy glory, and in thy fellowship, with everlasting joy. Amen.
(Walther.)

"Died for us ungodly."

The well-known Berlin pastor Adolf Stöcker tells:

It was on a cool damp autumn day. It was already dark in the streets of our city when I was called to a sick man. A simple woman came to see me and told me in a very eloquent speech that the sick man was a typesetter, a young man who had been living with her since Martinmas of last year. Right at the beginning she had not liked him, with his narrow cheeks and his constant coughing and clearing of his throat; but now he had been lying in bed for a fortnight and would hardly get up. Then she had once given him one of my penny sermons with the papers, and thereupon he had expressed a wish to speak to me. "I think he wants to confess something to you," remarked the woman; "you have already won his confidence." I immediately followed the woman.

In a back house in Wilhelmstraße, two flights of stairs up, I found the young man in bed, miserable and dull, his hair damp and tangled around his temples, his hands transparent, white and haggard, only his eye shining with a bright but unnatural brilliance. "A consumptive in the last stage," was my immediate impression. It was some time before he was able to tell me his needs and concerns because of his persistent cough. He came from the provinces; his father was a pious, brave man, a carpenter by trade. It had become too boring for him at home, so he had moved to the city, wanted to have a good look at life, but then also wanted to enjoy it, and now he was so far gone. "Oh, and I am so afraid of dying, so terribly afraid, Pastor!" he exclaimed; "I don't know how to help myself." Then I said, "Jesus says: 'I am the resurrection, and the life; he that believeth in me,

he that believeth, though he were dead, yet shall he live.'" (Joh. 11, 25.) "But the word does not apply to me," said the sick man; "I was such a bad boy early on. When my father read the Morning or Evening Blessing, I often made fun of it behind his back, and mocked and twisted the Bible words into frivolous jests. And that burns on my conscience now. How should I be able to comfort myself with the word of God, which after all I have trampled under foot?" Despairingly he looked at me; never did I see a man so shaken and broken in the inmost soul; I was seized with the deepest pity for him. I knew that he was pleasing to God with this anguished and broken heart, but how could I find the right word of Scripture to give him support and light in his darkness? Then I remembered Rom. 5:6, "For Christ also, while we were yet weak, died for us ungodly." I told him that verse. "Is it written where?" he asked. "Yes, here!" replied I, pointing him to the verse; and now it was touching to see the sick man reading, trembling and stammering, word by word, with me holding and guiding his fingers. With more rapt attention no man condemned to death can read his prince's letter of pardon. "Yes, ungodly I was," he said again; "but there it is: 'died for us ungodly!'" Now he gradually became calmer and more composed; and I handed him some other of the powerful remedies of God's word: "Though your sin be as red as blood, yet shall it be as white as snow," Isa. 1:18; "Where sin hath waxed mighty, grace hath waxed much mightier," Rom. 5:20; "Whosoever cometh to me, him will I not cast out," John 6:37.

At the end he had one more request: he would like to leave this world reconciled with his family. I gladly wrote this wish to his father, and after a few days his sister came with the warmest greetings from the whole family and stayed with him until death put an end to his suffering. Certainly his soul was saved, though torn like a fire torn out of the fire.

Sick Food.

The Christian, believing in his Lord and Saviour, is free from the fear of death; to him death is really a deliverance from all manner of evil of body and soul.

A priest visited a leprous woman. He was horrified when he saw how a piece of her body had already rotted away here and there. But she replied: "Isn't a prisoner happy when one piece of his dungeon crumbles away after the other?"

There are so many and varied evils in the world that Luther rightly calls it a "vale of tears" in the Small Catechism.

A householder, who had to preside over an extensive estate, was often very depressed because he was so much hindered in his work by sickness (he suffered from stomach trouble). One morning he looked out into the street and noticed a hunchbacked beggar woman; then came a farmhand with a bandaged hand, then a schoolchild with a shawl wrapped around his head (he was probably suffering from an earache or a toothache); the neighbour was plagued with a cough and had six small children to look after; finally the postman came, too, limping on one foot, and so it went on. "Each has his share to bear," he said to himself now, "so I too will patiently take my burden upon me." Later, as he went into his orchard...

Christ and the Bible.

3.

We have infinite things in the Bible. We have in it Christ's words. We have in it the divine testimony of Christ the Saviour. And even more: In the Bible Christ communicates himself to us, himself with all his gifts.

Those were blessed hours when the disciples found the Savior. Philip said to Nathanael full of joy: "We have found him of whom Moses in the law and the prophets wrote, Jesus, the son of Joseph, of Nazareth", Joh. 1, 45. And how did they find him? Jesus says: "The words which thou gavest me I have given them: and they have received them, and have known truly that I came forth from thee," John 17:8. Through the Word Christ and His Father come to us and make their abode with us. If we accept what the apostles preach to us, then we have fellowship with the Father and with his Son, Jesus Christ, 1 John 1:3; we take hold of the hand of Christ offered to us in it, we receive him into our hearts, we may say: I am thine, and thou art mine! The word brings us to Christ; for it is said of the faith by which we lay hold of Christ, that we believe by the word of the apostles, Joh. 17, 20, and all the goods and gifts of Christ are communicated to the believer by the word. How do we obtain forgiveness of sins? Christ has repentance and remission of sins preached in His name, Luk 24, 46. How does sanctification come? "Sanctify them in thy truth: thy word is truth, John 17:17. In short, he that knoweth Christ in the word receiveth grace for grace of his fullness, John 1:16; he hath eternal life, John 17:3.

Luther says: "He that would know God and have eternal life, let him read this book diligently, and seek testimony therein of Christ, the Son of God." (IX, 1821.) "He who reads the Scriptures in such a way as to find Christ in them is the right master of the Scriptures, and will also certainly find eternal life in them." (VII, 2179.)

Do you see now why the words of Christ are mighty words? They not only speak of the forgiveness of sins and eternal life, but they also give it. And they not only call for faith, but work it. All the treasures of blessedness, all the powers of life, are laid down in the Word.

And these treasures and powers are obtained by those who read the Scriptures in such a way that they seek Christ in them. Man does not seek Christ of himself, and if he is left to himself, he cannot read the Scriptures with profit. But only read this wonderful book! You cannot read it without the glory and loveliness of Jesus shining upon you, and the more closely you look at the image of the Crucified, the brighter the Scriptures become to you, and the brighter the Scriptures become to you, the lovelier Christ appears to you, and the more eagerly you study the Scriptures. How we love the Bible! In it we keep company with our beloved; he giveth us heavenly gifts.

wisdom, divine power, and blessed comfort. Luther says, "I have no other treasure, saith Christ, but the word: which I have given them, and do so diligently, that after my death they may say, I have the word of my Lord Christ: which I know, and am sure, if I keep it, that no power on earth, nor the gates of hell, can hurt me."

O it is a marvellous book! We can never study it out, and never tire of it. There are always new treasures in it, more precious than gold and much fine gold, always new refreshments, sweeter than honey and honeycomb. Christ is in it, and "this fountain is inexhaustible, it is full of grace and truth in the sight of God, and loses nothing in it; we draw as much as we will; though we draw at all times without ceasing from this fountain, yet it cannot be exhausted, but remains an infinite fountain of all grace and truth, a fountain without bottom and an everlasting spring. The more one draws from it, the more abundantly it gives, such water as springs up into eternal life." (Luther. VII, 1685.) Thou canst not study out the Scriptures, which are vain of Christ. Knowest thou the saying John 3:16, "Thus hath God loved the world," etc.? Thou knowest it by heart, and canst spell every word, but the blessed content thou hast not yet grasped to the thousandth part, and for all eternity thou shalt heap up treasures from it. "For it never learns itself out or perishes, because it is an abysmal and causeless wisdom of God, in which even the angels in heaven cannot get their fill or marvel for ever and ever." (Luther. IX, 1850.)

We grow weary of all other books in time, but "God's word, where it rightly takes hold of a heart, does not make a man full and weary, but the longer, the more eager." (Luther. X, 982.)

Summa: The Christian says: Christ is my one and only. The English poet Tennyson was asked what he thought of Christ. He pointed to a flower in the garden and said, "What is the sun of that flower, that is JESUS to my soul-he is the sun of my soul." Another time the Christian will say, "The Bible is my all. The Swedish Chancellor Oxenstierna said, "The only pleasure I now seek and have, and which gives me more than anything the world can give, is the experience of the love of God in my heart, and the reading of this glorious book." . . . Then they will know that true wisdom, comfort, and pleasure are to be found only in a quiet, godly life and in the reading of this book."

But both times the Christian means the same thing. St. Peter is said to have always spoken the word, "Nothing without the Scriptures!" And on the way to the crucifixion he is said to have spoken constantly, "None but Christ!" Elector Christian of Saxony read the Bible through twenty times. In his manual Bible was written the prayer: "Eternal God and Father of our Lord Jesus Christ, grant me the grace to study the Holy Scriptures well and diligently, to seek and find Christ in them, and through Him to have eternal life. God help me in his mercy! Amen. " E. I

From the missionary work in Berlin.

It has often been reported in The Lutheran that our brethren in the European Free Church currently have a particularly large and favorable missionary opportunity in the German capital of Berlin. They are also taking advantage of this opportunity. In addition to the pastor of the Berlin congregation, Dr. H. Koch, who has been there for some time, our former missionary to the heathen in India, P. H. Stallman, is also active as a missionary pastor in Berlin. We bring you a few excerpts from a lengthy report on his work there. We are sure that they will be of great interest to our readers and will also move them to come to the aid of the great spiritual and physical need in the city of millions. L. F.

1.

It's a cold, dreary, rainy Wednesday evening in December in northern Berlin. The Pankstraße, a wide traffic route of the most densely populated part of the metropolis, is full of hurrying people. The mighty electric power plant of Berlin, the Allgemeine Elektrische Gesellschaft, has opened its great gates shortly after the long, shrill whistle, and the crowds of workers push and shove their way out in long trains. They unite with other masses hurrying up from the station of the Ringbahn and Vorortsbahn, and roll down the streets, gradually dispersing into narrow side streets and spreading out into back houses with sunless, dirty courtyards. The working people of Berlin! The Social Democratic, Communist workers of Berlin! There stands a Socialist popular orator on the street corner and calls upon the "comrades" who are flooding past to go on strike, to fight against the capitalists. Most of them pass by sullenly, scolding, though they dare not say it aloud, "Swindlers!" What golden times they have been promised! How they have been put off when socialism should triumph and a new era dawn! But nothing has come true. They have lined their pockets - the trade-union chastity secretaries, the leaders - but the worker himself is poorer than before. Hatred and bitterness have entered the hearts of most: Hatred of their leaders, hatred of the government, hatred of the church, hatred of God. But they are not the "poor of Berlin". There are much, much poorer people. In Pankstraße, in front of the still closed gate of the Lessing-Gymnasium, a number of old women and men are standing, shivering and pulling their scanty clothes tighter around their bodies. They wait until the school servant turns off the gate, and then hurry as fast as they can into the large auditorium, where our church service begins at 7 o'clock, in order to be able to sit at the front, if possible, so that they can hear the sermon quite well. They have nothing to miss, the little old people; why shouldn't they, instead of freezing in their poor, cold room, since they can't buy any coal, stand in the street and wait until the service begins! They have learned to wait. They are the poorest of Berlin. Many of them were once in better circumstances; now they are old, their little savings are long gone; the furniture is mostly sold. Shyly and humbly they go every month to the administration for the poor and get the little support they can. Shyly and humbly they go to the soup kitchen at noon with their pots and let themselves be fed.

pour in a little soup. Happy are those who still work a little, go out into the streets with a sack and collect discarded paper, or go to the yards with an old hurdy-gurdy and let the playing, mocking children give them a few pennies, or can still deliver newspapers; at least they don't have to go hungry.

These poor old people come to our service and gradually fill the large room. There is one who comes slowly on crutches; here a young woman leads her blind father in; there a consumptive woman coughs. Of course, one does not only see poor, miserable people, but also men and women who belong to better circles. They also sit down with the poor. And then, when there are about 400 people and the hall is so full that the benches and chairs brought in are no longer sufficient, the service begins and the Gospel is preached to the poor. Very few indifferent faces are seen; most of them listen with rapt attention as I endeavour to paint before their eyes the Saviour of sinners, who will and can make them rich and happy too. The singing is still weak and not very harmonious, but when we say the Creed together, it already sounds different.

After the sermon I give a short catechism lesson. And they are happy, the old people, when they are also allowed to answer, when what they once learned in school comes back to their ears (in the national church there are almost no more Christian teachings anywhere). How glad they are when they can answer the questions! Yes, they compete with each other in this. Then a short evening prayer, and the service is over. Now they all come and want to shake hands with the "preacher" and have so many requests! Some have written out their needs and petitions. Here are a few such letters: may I put them here, as they read?

Reverend!

You will graciously forgive this presentation. I have no paper. On Sunday, eight days ago, I was here in church and heard that there is now only a Sunday morning service, which I unfortunately cannot attend, as I have to use every bit of daylight for my work. That's why I always looked forward to the evening service, since I don't have the money for the light. . . . Then I have a most heartfelt request. Could the Reverend perhaps send me a warm petticoat? It may be in pieces; of course, I have no patches. I have given everything for my fatherland, my clothes and linen to the warrior women. I have a diploma, too, since I gave my wedding rings myself. Only simple was my life. I never thought of myself; only to live for my own and for my fellow man, that I thought was right and my duty. . . . Cloudy, very cloudy. Experiences I have had.

Yours respectfully and sincerely

Widow S.

Please excuse the bad writing; I am seventy-six years old, ill, and have unfortunate feet, at present another inflamed bunion, so that I cannot put on boots.

Dear Pastor!

Please forgive me for taking the liberty of writing you a few lines. I am too funny an old woman. I can't come on Sundays after church now, only on Wednesday evenings; I like to come so much, but I can't. I deliver the "Quelle" [a newspaper]. Now it has become so expensive, and so many have cancelled it. Now I have to take a tour from the "Morgenpost" to Niederschönhausen. It will be very hard for me, but unfortunately I have to do it; what am I supposed to live on? My children can give me nothing. I have no shoes to wear to carry the newspaper. I always sew them myself, but I can't go to church in them; a pair of shoes costs 205 marks to sole, a pair of new shoes costs a thousand marks, and I must first see how I can make it so that I have shoes to go to church. I sincerely apologize for taking the liberty of writing such a letter; I only wanted to make sure that you would not think badly of me. I pray a lot at home; the good Lord will not leave me either.

I sincerely beg you to take no offense.

Goodbye!

Widow J.

Dear Pastor!

Since I am prevented from attending the service due to illness, I would like to politely ask if I could at least receive such a leaflet as the people have ordered. It will be hard for me not to be able to hear God's word anymore, and yet it is doubly necessary for me. I am still a young human child, but will soon have to give up my life. I have pulmonary tuberculosis and another ailment. I have now been on sick leave for twenty-six weeks, and it has been getting worse instead of better. I am now scraping by from week to week on my sick money, and no one can give me a little something. My mother is a very poor woman herself, and I have no father. My mother used to come to the church service, but now she looks in on me on Sundays and sometimes makes the necessary trips for me. Three weeks ago I was there for the last time. When the pastor said that the evening service would be moved from Sunday morning, I got lung bleeding again, and eight days ago, when I walked very slowly only to Reinickendorferstraße to my doctor, it happened again. All hope is gone. I can still get up, but I can't walk, and I'll keep doing it as long as I can. Then it's over. I say to myself so often: How if I am suddenly called away, and I am not yet a true child of God? I was once a devout, godly man; but for some years I had relations with a teacher who had formerly been a deaconess, and I took up her unbelief and believed what she preached to me, and thus became what she was; for I idolized her out of excessive reverence. Thus I sank more and more and believed nothing, until in a difficult hour I was left with a sister who knew of all this and told me how everything would end if I remained such an unbelieving person. For her sake and for the sake of her tears, which she shed after violent arguments because of my unbelief, I promised her to join a community and to try to become again what I was. But I had to

I have experienced that it is easier to lose than to find again what I have had. For if I hold a spark of God's word, the mind will bring it to the ground, and yet my inner being so often says to me: Return and become what you were: a child of God! I wish I could express myself properly to you for once. Perhaps you could help me. Now Christmas is approaching, and I, who was so looking forward to the celebration there in the church, must stay away. Cloudy and lonely I will celebrate Christmas, and the word often rings out to me: "I, the Lord, take you into silence, so that you may turn to me before death calls you away. God grant that it may be done! I too struggle and ask for it, but not daily, and struggle and request make me sad, for it does not seem as strong as it ought to be.

In gratitude

Yours, L. H.

How these poor people are now being worked on will be reported next time.

Recommendations of the Financial Secretary.

The history of the finances of our Synod during the past year gives us many things to think about. We have studied it in detail and find several points that should be improved.

First: The barometer heretofore brought in the "Lutheran" shows that the district treasurers sent in \$720, 784. 9. 4 to the treasuries under budget during the year 1922. Of this total, \$273, 091. 81 was sent in during the two months of November and December. Thus, only 62 instead of 83 1/3 per cent. were received during the first ten months.

Secondly, at the beginning of the year 1922, five missionary funds had a total deficit, a so-called total deficit, of \$23, 647. 11. At the end of the year, seven missionary funds had a total deficit of \$84, 051. 48. We thus came up short \$60, 404. 37. It is true that four missionary funds claimed \$36, 907. 97 more than was budgeted, partly because the mission fields continued to expand. On the other hand, four other mission funds used \$20, 409. 55 less than was provided for in the budget. Therefore, even if no missionary fund had exceeded its budget, and all funds had only drawn as much money from the treasury as they were entitled to according to the budget, we would still have come up short \$43, 905. 95.

Thirdly, the income for the missions in South America and Europe was more than the budget called for: in the one case 114, in the other 115 percent, which is probably due to the fact that these funds have been specially supported. Of the other mission funds, however, the highest received only 88 percent of its budget, and the lowest barely 65 percent.

These are our observations. However, it would not be of much use to mention this here if we were not also able to provide means by which these evils could be avoided in the future. Fortunately we can, and their application is very simple. The first evil which is excited can be prevented by regular gifts and

The district treasurer is responsible for the collection of funds from the members of the congregation and for the timely monthly delivery of funds from the congregation to the treasurer. Most district treasurers deliver with great regularity to the treasurer of the synod the funds which have come into them. But they can deliver nothing if they have nothing. So it behooves the individual congregations and preaching places to send off their collections regularly. And this they can do, if only the will is there. Some congregations send in their contributions monthly and, if necessary, take the money from their household coffers. If this did not happen, the Synod would be in great financial difficulty during the first nine months of each year. If your congregation, dear reader, has not yet done so, will you not encourage it to collect regularly in the future, and send in the money monthly?

On the second point, everyone must admit that the deficit in our missionary coffers cannot be due to local conditions. When one considers that our income for the whole year was less than 10 cents short of the communicating link, one sees that local conditions can hardly play a large part in this. It is obvious that many of our people were not sufficiently informed about our needs. Let us, therefore, all make it our business to let all our Christians know what is needed; then their faith and love will spur them on to sacrifices proportionate to their ability and to the needs of the kingdom of God.

The third point, apparently the most difficult, is the easiest to improve. We refer to the unequal distribution of gifts, in consequence of which some coffers have a surplus while others suffer from a deficit. Heading 2 in Treasurer Seuel's annual treasury report, entitled "Budget Account," shows that \$126, 473. 81 was received for this treasury. The second page of the report shows how these funds have been distributed. Each dollar has been distributed to the various coffers of the Synod according to a certain percentage. This gives every one who has contributed to this treasury the assurance that a certain, and the proper, portion of his gift has come into each regular treasury of the Synod. Had all contributions been sent in in this manner, our coffers would have been more equally supplied. The fact is that our total receipts last year were 90 per cent of the budget. (It is a pity it was not 100 per cent.) If all the collections had gone into the budget account, or had been distributed according to the certain percentage, all the treasuries would have received 90 per cent, and not from 115 per cent down to 65 per cent.

As far as we know, eleven districts have made arrangements for the year 1923 that collections for the budget account shall go to both parts, the district and the Synod. All funds listed in the district budget receive their appropriate portion from the collection. In all other districts, the gifts for the budget account go only to the synod, except where it is specifically stated otherwise. There is, therefore, no reason why a congregation or preaching place cannot include this method of delivering the funds if it wishes to do so.

Summa: We need regular collections (shall we recommend the envelope system again?), so that our

mission funds do not have to wait until the fall. Collections should be delivered regularly by the congregation so that the benefit of regular collections is not lost to the synod again. We have need of collections which are proportionate to their purpose, so that we may at all times meet our current expenses. We have need of collections which are appropriately distributed to the various treasuries. All this can be achieved if the recommendations made are accepted and then carried out by our congregations and preaching places.

Theo. W. Eckhart, Financial Secretary.

To the ecclesiastical chronicle.

From our Synod.

Our collection for the building fund. In the matter of our large general collection for the building fund it is now important that within the next two months the still missing sum is collected or at least signed, so that it can then be sent in in May and settled at the beginning of June. Then alone can the Synod, which will meet in June, take further steps with real joy. Therefore, we once again send a heartfelt and urgent request to all our congregations and preaching places to do everything in their power to raise at least as much as the average. However, since the circumstances in the individual congregations are very different, and the financial capacity of the individual members is also very different, the better-off congregations and also the better-off members in the individual congregations should consider it their duty to do more than poorer congregations and poorer members in the congregations can do. It is truly not pleasing to God and does not correspond to what God's Word teaches about Christian giving, if one always wants to count on the quota when one could easily do much more. It is certainly true that one should bear another's burdens.

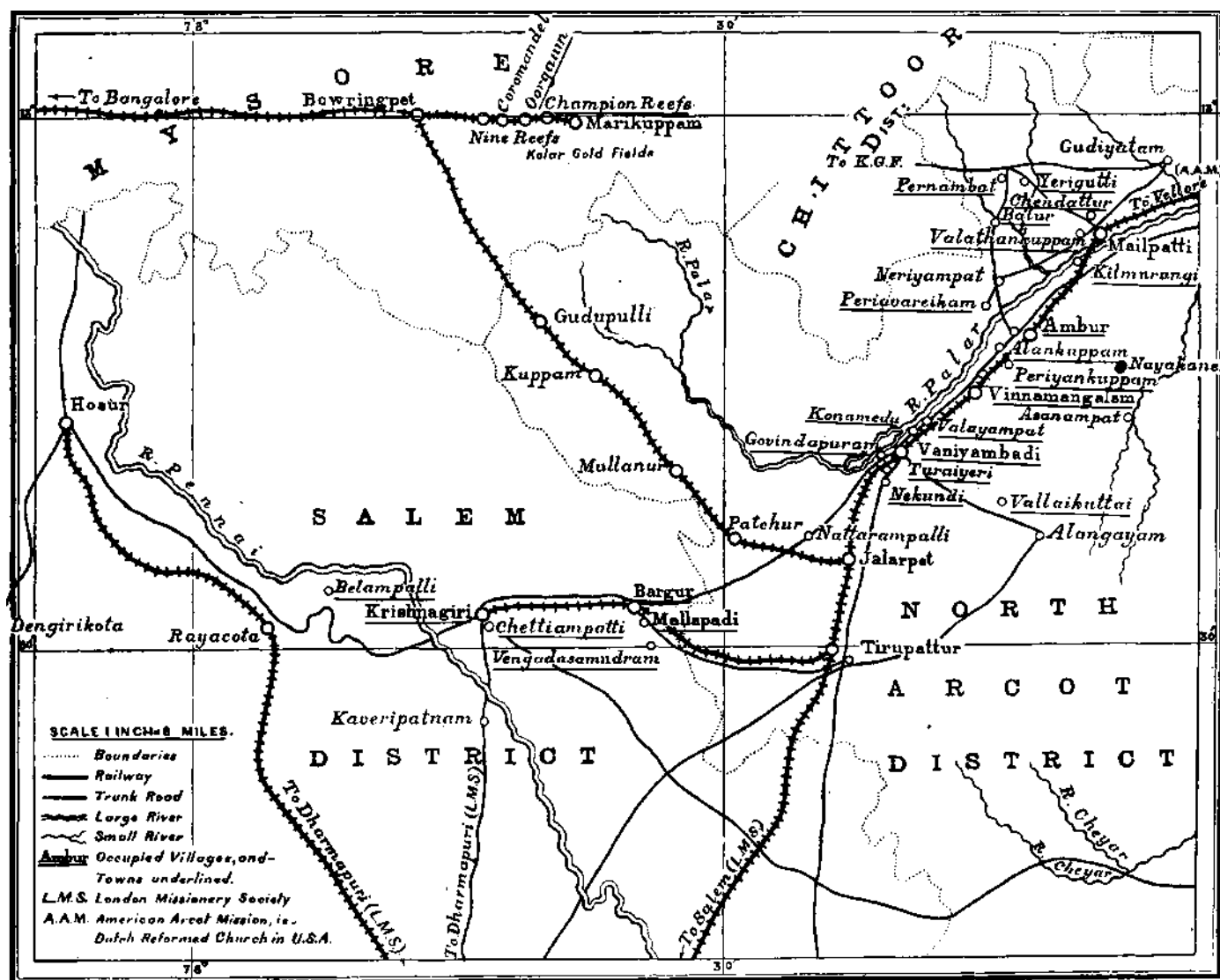
And we repeat that in this whole matter it is especially important that the officials of the Synod should persevere with entreaties, exhortations, and appeals, each in his profession. As the president of the synod receives reports from the district presidents on the state of the collections in their districts, so let each district president receive reports from the various visitators of his district, and each visitator from the pastors and congregations of his district. Uniform, purposeful procedures, which do not spare the sacrifices of time and energy, will lead to the goal. This is also done by our officials. Thus, just now, as we are putting this on paper, a district president writes: "The-circle has gone far over the quota with the synodal building coffee; otherwise the quota has been well reached in the district. Only the-corner has not come over \$2 per communicating member. But that is progress enough to be satisfied with." Thus, in this district, one county comes to the aid of the other counties.

It may serve as encouragement if we include the following excerpt from a letter written by a pastor. The letter is not addressed to us. It says: "We will soon have reached our quota and hope to exceed it quite handsomely. Nearly all our contribution to the building fund has come in during the last few months. When we began, I said, 'We cannot bring it about; but my members have shown me that we can do it.' And they have, as they

even now say, did not hurt in the process. Every one was approached, and very, very few were approached in vain. One maid, who had given H60 for out-of-town purposes before, contributed P50. That was the largest gift. We just don't have wealthy members. Just don't be fainthearted when you have a good cause to represent!"

Soon after Easter, conferences will be held back and forth throughout our Synod, as indicated by the many conference announcements already in today's number. These meetings

to talk, where possible, on weeknights. The congregation will pay the travel expenses. A committee has been appointed to take charge of this whole matter, and we confidently hope that with God's help we will bring about a closer union and better cooperation throughout the visitation circuit, so that all of us in the visitation circuit will work as one man with our visitor and achieve 'one hundred percent' participation in every synodal work." The visitor then goes on to write, "The committee is now prepared to provide speakers and lectures on the following subjects: 'The Willing Church Worker'; 'Our



Our northern mission area in India.

The names of our mission stations are underlined.

Use it especially to discuss this important matter and to give each other great courage and holy desire. God willing, it will not be in vain.

The necessary instruction was also not lacking. A visitor wrote: "At the meeting of our visitation circle, we also discussed the fact that our congregation members are so often not as familiar with our synodal work as they should be, nor do they have the right understanding of it. We decided to impart such instruction through church lectures by the various pastors of our district. Each congregation in our district is to be encouraged and called upon to hear these lectures by inviting a neighboring pastor to speak on the subject assigned to him.

glorious church: its origin and growth'; 'The missions of our church'; 'How to start a new mission field'; 'Our finances'. The speakers are five pastors of the circuit. Each speaker confines himself to his subject. New subjects and new speakers will be mentioned from time to time." L. F.

Our northern mission area in India. After the last "Lutheran" brought a map of our southern mission area in and around Nagercoil and Trivandrum, the reader will find here a clear map of the northern mission area. **This** is our oldest heathen mission area at all, where work was begun by Blessed Missionary Näther at Krishnagiri in 1895. The teachers in unfern schools, so

We are informed that the teachers of the "Lutheran" will gladly use such a map to teach the children about the heathen mission; pastors who give missionary lectures will also be able to use such a map in their preparation, and in general the readers will like to see on a map the places of which they have already read so often in the "Lutheran". L. F.

On the school fight. In Michigan the State Supreme Court has ruled that the old petitions of the enemies of the schools, seeking to put a new vote on the elimination of the parochial schools at the April election, are illegal, and that therefore there will be no new vote this spring. This is a victory for the good, righteous cause, for which our brethren in Michigan will be especially thankful, but for which we others throughout the Synod will also heartily thank God. It is probable that even now the enemies of the school in Michigan will not rest; but at least they will not be able to bring the matter to a vote for another two years. And our brethren in Michigan will already be watchful, and will come on the scene again in time, if it should become necessary. By that time, I suppose, the whole question of our parochial schools, which has been raised on. By that time the whole question of our parochial schools, which will be brought before the Supreme Court of our country on the occasion of the proceedings in Oregon and elsewhere, will have been decided. At the present time the question is before the Supreme Court in Washington, whether the Nebraska law, which forbids the teaching of religion in a parochial school in the German language, even outside the regular school hours, is constitutional. Anti-school bills are stirring in other states as well. Anti-school bills have been introduced in Texas (but fortunately the danger has already been removed), in Ohio, in Wyoming, in Arkansas.

It is a matter of watching and praying. The request addressed to the patron of Israel in the beautiful morning hymn of our hymnal, No. 293, is always appropriate, but now especially so in the morning.

All' Christian' authorities,
Our school and commonwealth In these evil times
Let it be to thee besought! L. F.

The parochial school a duty of conscience. When political papers pass judgment on church matters, they often write wrong things. But for once, in a secular paper coming to us from Detroit, Mich. very correct remarks are found on the school matter. The paper reports the decision of the Supreme Court of Michigan, remarks that the opponents of the school will not rest until the matter comes again before the people for a vote, and then continues:

"Nor does the existence of that kind of school ultimately depend on the decision of the people. For even if the people should decide against the parochial schools, it is quite impossible that in the long run so large a portion of the population as Catholics, Lutherans, Dutch Calvinists, and Seventh-day Adventists constitute, can be gagged against their consciences. This may go for a time, but the reaction will soon come. It is our firm conviction that such a danger from without would be short-lived.

"The existence of those schools depends rather solely on the church communities themselves. If the leaders of these communities succeed in convincing at least the great majority of their members that for the sake of their conscience they must give their children a religious, denominational education, then the courts of our state and of our country will also respect the parochial school question as a matter of conscience. Thus the Quakers and Mennonites were excused from actual military service because bearing arms violated their religious conscience.

bumps. The 'natural right of parents' and 'personal liberty' are unfortunately no longer considered 'sacred' and 'inviolable' by our people, our legislators, or our judges, but the American people still have a certain respect for conscience, especially when it is religious. It is therefore entirely in the hands of those church communities to save their school system by making it a matter of conscience for all their members.

"If, of course, in a church body which is growing externally, the parochial schools and their number of pupils are constantly diminishing, while the congregations without schools and the parents who do not send their children to their parochial school are becoming more numerous, then the existence of such a school is only a question of time, and it will be difficult to convince the general public that this is a matter of religious conscience. The campaigners for parochial schools will do well, therefore, to direct all their attention from now until the next election to the point suggested. We believe a well-known church schoolman hit the nail on the head when he wrote at the time, in reference to Hamilton's amendment, 'In a popular state it is quite impossible that the same can in the long run carry out anything against the conscience of the parents in regard to the education of their children. Therefore I never fear measures that go against our conscience, so long as we only calmly and clearly and firmly brace and stiffen ourselves on the demand of an education free from the state, according to Christian principles, by conscience.'"

So much for the political newspaper. The sender of this newspaper clipping aptly remarks: "We can best protect our schools if we cherish and care for and expand them as God's precious gift. If the foundation and preservation and the zealous care of the parochial school is and remains the duty of conscience for our pastors, our teachers and our congregations, then we may confidently look forward to further school struggles

From the Far Northwest. A year and a half ago the Paul preaching place in the state of Idaho was so small that no one dared to hope that the Southern Idaho Pastoral Conference would meet there in the winter of 1923. Yet the unexpected happened. With God's blessing, our young Father M. Zagel succeeded in persuading several of the apostates to turn their backs on the Lodge and join the congregation. Several adults joined the congregation after thorough instruction in the main points of Christian doctrine and after making a good confession, so that this little congregation of 13 communicating members in the autumn of 1921 rose to 30 in January 1923. This is also an encouraging example that our gifts for inner mission bear fruit. This congregation wanted to prove its love for the Lord by welcoming the servants of the Lord. So the above-mentioned conference took place in Paul from February 6 to 8. All members were present. Two new members were received into the conference, Bro. J. Kempff of Squirrel, Idaho, and Bro. A. H. Schmidt of Ogden, Utah. Rev. H. Fisher of Pocatello, who has accepted a call to Platte Creek, Nebr. took occasion to edify himself once more with the brethren, and to bid farewell to all. God bless him to his new congregation! Mission Director W. F. George of Portland, Oreg. was also present, as it is at such conferences that the mission work of the district in question is discussed. Six meetings were held in the spacious **Paul** Hotel, where the local pastor is at present residing.

P. H. C. Weftendorf finished a paper on divorce. F. C. Braun interpreted Gal. 5:1-12. P. J. A. Schlichting told us what a pastor should remember concerning home visits.

The visitor of this district reported on synodal matters: Seminary construction, Synod and District budgets, and more. The pastoral service was held in German in a crowded church - several people had to stand. The collection was for the district's student fund. Heartfelt thanks were expressed to the congregation, including the parish family, for their hospitality. God willing, the next conference will be held in Nampa. J. Gihring.

Domestic.

A word about confirmation. In most of our churches, Confirmation falls on Palm Sunday. Parents and confirmands are already looking forward to the important hour when this year's confirmands will take their vows in the presence of God and in front of the gathered congregation. A short word about confirmation is therefore probably in order here.

However, confirmation is not commanded by God, but is an ecclesiastical ordinance. The Romans make confirmation a sacrament by which the Holy Spirit is communicated and an indelible sign is expressed to the soul. Confirmation is not such a sacrament; it is not necessary to blessedness, and has no special command or promise from God. Nor is it a supplement to holy baptism, as if the confirmed Christian only attained the rich, full blessing of the dew through confirmation. Nevertheless, it is an act pleasing to God, which is of great blessing, if it is properly handled and utilized. The blessing of confirmation, however, is not in the solemn ceremonies, but in the word of God and in prayer. The main part of Confirmation is therefore the right, profound preparation through preceding catechism lessons. Pastors as well as parents must take care that their children are well instructed in the main points of Christian doctrine. The congregation, too, must know and care whether its children, before they come to the Lord's table, have the necessary knowledge and are able to examine themselves. The public examination that takes place before confirmation is therefore not an empty ceremony, but an important part of confirmation. It also serves to remind the members of the church present both of the teachings of Scripture and of their own confirmation.

But if the children have recognized the right doctrine as such, then it is reasonable that they also make a confession and vow to that effect before God and the assembled congregation. In their confirmation vow, the confirmands promise to serve the triune God always in faith and love and to remain with the true, visible church of JEsu Christ. This promise is demanded by Christ Himself from His disciples, Joh. 6, 67-69. It is therefore not a compulsion of conscience when this vow is demanded of the confirmands and they are committed to the pure doctrine of the Word of God as it is set forth in our Small Catechism. At the same time, this vow reminds them of their baptismal vows, in which they renounced the devil and all his nature and pledged allegiance to God unto death. This baptismal vow must always be before our eyes as Christians.

It is also important that the whole congregation intercede for the confirmands. This is truly not to be underestimated. After all, we Christians carry one another on our praying hearts, but especially our young fellow Christians, who are exposed to so many dangers. J.T. M.

A well-known preacher in our country once said this about **the busyness of many pastors**: "When the devil sees a young pastor who is doing God a fine job in his kingdom, he will say to him, 'I am a pastor.

wants to serve, he gets on his back and rides him to death with many occupations." To this one paper remarks: "There is a difference between such work as is of the highest importance in the kingdom of Christ, and such as may well be good, but pushes the highest and most important work of preachers to the side. There are certain things for a pastor to refuse, not because they are not useful, but because they rob him of time and strength to do what is best and most necessary."

These words are also relevant to our ministers of the **Word**. Timothy may have been a very busy preacher; but Paul finely sums up the most important part of his profession by exhorting him, "Be an example to the believers in word, in walk, in love, in spirit, in faith, in chastity. Stop reading, exhorting, teaching, until I come. Wait for these things, that thy increase may be manifest in all things," 1 Tim. 4:12, 18, 15. No church should keep its pastor so busy that his study, prayer, teaching, and exhortation suffer. Our synod is strengthened inwardly as well as outwardly by faithful instruction, and by hooked and instructive preaching. Our present and future preachers, too, must have sufficient time for this, that they may wait for the word and be able to handle it, so that their increase in all things may be manifest. Even the well-known preacher Charles F. Aked recently told the Congregationalists in Chicago: "The American addiction to associations is as great as the art of a Phidias. One builds machines and worships them. The most wretched sermon I ever heard was preached within a congregation organized to the best of its ability. This is the heyday of the template. If someone would smash all the pastors' telephones and typewriters to smithereens, he would be doing them a good turn." What the man means by this is that the preachers of our day have to occupy themselves so much with all sorts of other things that they neglect preaching and study over them. This complaint, however, is justified in many instances. **I. T. M.**

Faithfulness in ministry also includes pastors serving their congregations until the HCrr himself makes it clear to them that he desires their service elsewhere. This is the rule among us. Our preachers regard their office as a sacred one, conferred upon them by God Himself through the calling of the congregation, in which they labor until God Himself calls them away. Thus it often happens that pastors preside over their congregations in blessing for a whole human age and beyond. Even outside of our synod, especially in those church communities where there used to be frequent changes, the conviction that this is the right way is becoming more and more prevalent. There are even congregations that go much further than we do in this piece. Thus the congregation named "Brick Church" at Rochester, N. Y., has had but two pastors for the last seventy-five years, one of whom has served the congregation forty years, the other thirty-five. The latter has now retired, having attained the age of seventy years, and the congregation hopes to find again a pastor who will make it his life's work to serve it. She has therefore decided to appoint a young man, in order that, where possible, his services may be enjoyed for quite a long time. To her old pastor, however, she has secured a carefree retirement by means of a sufficient pension. In this she has done right and wisely.

J.T.M.

Does the sermon drive people out of the church? According to the report of the "Lutheran Herald", an English newspaper writes **about this** under the title "The Danger of Preaching" and criticizes the fact that in Protestant churches the sermon is the main part of the service. Because Protestant congregations, according to

it is said, among other things, trust especially in the attraction of the on the Bible, as follows: "To modern man, whether he be Christian or Jew, sermon, their churches are usually half empty. The desire for Sunday the Bible is no longer word for word in the literal sense the Word of God. amusements would no longer captivate people if the importance of worship Instead of blindly believing the Bible, educated men today regard and were impressed upon them. People go to church only to hear, not to appreciate it as a garland of sublime thoughts written down by God-loving worship." This rebuke, as far as our Lutheran worship services are men in many moods, in many circumstances, and for many purposes, concerned, does not apply. Our Lutheran Christians come to church not mostly to instruct men concerning a higher life and to bring them to a only to hear, but also to worship. Our glorious songs, too, are prayers of better understanding of justice, mercy, probity, and truth. The word petition and thanksgiving that go up to God's throne from the mouths of all doctrine is a sad word. Confessions must be so elastic as to satisfy our Christians.

Luther rightly said about preaching: "The diligent preaching of the Word of God is the actual worship of the New Testament, which is much with what the unbelieving preacher Grant said about the Bible. But both more pleasing, holy, and better to God than all the services and sacrifices blaspheme the Bible and are enemies of Christ who bring judgment on of the Old Testament. IV, 1748. And in our Confession it is said, "For the the world. Even Luther complained in his day, "The things of God are so proper outward adornment of the church is also proper preaching, proper evil that I can no longer counsel them. For nothing of all that he does with use of the sacraments, and that the people may be accustomed earnestly us, even in the most merciful way, remains uncorrupted to him. This is thereto, and assemble, learn, and pray with diligence and chastening. clearly seen in the word of God. As often as he gives it again to the world, Because now, by the grace of God, Christian and wholesome things are it is despised, mocked, persecuted, and eradicated from the world as taught in our churches. Because, by the grace of God, in our churches we much as is in it." XXII, 67. What would Luther say today if he had to listen teach comfort in all trials, the people gladly abide in good preaching. For to the blasphemous speeches about God's Word that are expressed even there is no thing that keeps the people more in the church than good within Christendom! Nevertheless, even the blasphemies of godless men preaching."

Triglotta, p. 401 ff. However, already Luther had to complain spite of all hostility it remains the victor, and is at present more printed, about ingratitude towards preaching. Nevertheless, what both Luther and read, and circulated than any other book. J. T. M.

the Confession say about the value of preaching remains true. People may be attracted to church by attractive, varied, and interesting things during question in the affirmative, a Seventh-day Adventist magazine at the the service; but they are edified only by "the good sermon," for which true same time calls upon all Protestant Christians to rid themselves of this Christians are always hungry and thirsty. J. T. M. "mark of the beast" and return to the Jewish Sabbath. Now, of course, the

Concerning Holy Baptism, a Baptist paper writes as follows: Pope has many false teachings on his conscience, but he has not "Strictly speaking, infant baptism is not baptism at all; nor is the sprinkling abolished the Jewish Sabbath. This our Saviour Himself did, in that with of adults with water. If a little child is sprinkled with water, it has nothing to His coming all the shadows, that is, all the ceremonial laws, which pointed do with it. This is not commanded in God's Word, nor does it work any to Him and the blessed time of His appearing in the flesh, were done blessing." We report this to show that the cults still hold their old errors away. This is what the Scriptures teach us clearly Hebr. 10, 1; Col. 2, 16; Gal. 4, 1. Especially towards the Adventists with their workaholism Paul admonishes us: "Stand therefore in liberty, that Christ may set us free, and be not entangled again in the bondage of the yoke. Behold, I Paul say unto you: Where you are circumcised, Christ is of no use to you," Gal. 5:1, 2. The celebration of Sunday, therefore, as the day which took the place of the Jewish Sabbath, is not commanded in Scripture. Luther rightly judges: "Therefore this commandment [the third commandment] does not concern us Christians, according to the common sense, because it is a quite external thing, like other statutes of the Old Testament, bound to special manner, person, time, and place, which are now all released by Christ." (Large Catechism; *Triglotta*, S. 602.)

Correctly and in harmony with God's Word, Luther goes on to write, "But to grasp a Christian understanding for the simple-minded, what God requires of us in this commandment, notice that we keep holidays . . . so that on such a day of rest (because otherwise one cannot come to it) one takes time and space to wait for the divine service, so that one comes in crowds to hear and act on God's word, then praise God, sing and pray. But this, I say, is not so bound up in time as among the Jews, that it must be this day or that day; for none is better in itself than another, but ought to be done daily;

J. T. M.

Is the Bible God's Word? The "Lutheran" has already reported on the case of Episcopal preacher Perry Stickney Grant, who was asked to resign by his bishop because of his unbelief and false teaching, but who nevertheless remains in office. The interest shown in this sad case was astonishing. Even a Jewish editor spoke out about it and judged

But because the people cannot wait, that is, keep it, one must always set aside at least one day a week for this purpose" (select). Where this is kept in mind, a Christian will not go astray in view of the distortions of the Seventh-day Adventists, but will be able to distinguish between what is false and what is true. To be able to keep the false and the true apart. J. T. M.

A meaningful dinner conversation.

A pastor of our synod writes to us: "Enclosed I send you a conversation which I have written out. This conversation is not fictitious, but actually took place about two months ago. I have stenographically excelled the conversation from memory when I returned home. Today I have written it out and reproduced it almost unchanged."

The pastor relates: Some time ago I met in Milwaukee, in a restaurant, a well-known criminal lawyer whom I had known some years before. After we had greeted each other and renewed our mutual acquaintance, he said:

"You certainly have a lot of work, Pastor? You have to prepare for your sermons, hold Sunday school, etc., don't you?"

"O yes, I have work enough, but I don't keep Sunday school."

"You don't hold Sunday school?! What are you doing for the children of your congregation?"

"O, they are not taught in God's Word merely on Sunday, but every day."

"Has your church, then, a Christian weekly school of its own, where the children receive Christian instruction every day?"

"Yes."

"Do you have to hold school every day?"

"No; we have a teacher and a female teacher on top of that, because we have about 100 kids in the school."

"That's wonderful! Who maintains the school and pays the teachers?"

"That's what my community does."

"In what way then does the community raise the money?"

"Through voluntary contributions."

"Don't you need to hold fairs, bazaars, suppers, etc. to raise the money?"

"No, we do not use such means to maintain teachers."

Since the Advocate showed by his questions that he was interested in our church work, I now asked him:

"Do you belong to a church?"

"No."

"That's what I thought; advocates are mostly irreligious."

"So? You're mistaken! I have my religion too!"

"What kind of religion is that?"

"This I can tell you in brief words: I believe that there is a Supreme Being who created, sustains, and governs everything. But I do not go the way of the Christians, the Jews, the Mohammedans, and what they are all called; I do not take any particular direction."

"But don't you know that a person who doesn't take a certain direction, a certain path, doesn't have a certain goal in mind at all and ends up getting nowhere?"

"That's right, though."

"Then this is no religion at all!"

"This isn't supposed to be a religion? What is it?"

"That is only natural common sense. Your mind tells you that the heavens and the earth and all that is in them could not have come into being by themselves, from nothing, but that there must be a Being who brought all things into existence."

"I must admit that, indeed; but I thought that very thing was religion."

"Now if your mind tells you that there must be a supreme being who created everything, then your mind also tells you that this supreme being was there before the world was, that it must be eternal."

"That is true. This supreme being had to be there before, otherwise it could not have called things into existence."

"Your mind further tells you that this supreme being must be all-powerful, otherwise he could not have created things at all; further, that he must be all-wise, otherwise he could not have arranged the world so wonderfully. In short, your mind tells you that it must be a being perfect in every respect."

"Yes, I have to admit all that."

"If this supreme being is completely perfect, then he must also be completely just, must he not?"

"The conclusion is quite correct."

"Now I would like to ask you, how will you one day cope with this supreme being when you have to appear before his judgment seat?"

"O, I'm not worried about that. I have nothing to reproach myself for."

"Really? Have you nothing to reproach yourself for? Does not your conscience tell you that you have done many things which cannot stand before a holy and righteous God?"

"To be sure, I must admit that I have done many things which cannot stand before an absolutely righteous Judge. But how can I stand before the all-knowing, holy and righteous God?"

"Listen: If a man has committed a crime and now has to appear before the judge, he looks for an advocate who will lead his cause and intercede for him before the judge. One such advocate we men have, that is Jesus Christ, the incarnate Son of God, the Saviour and Redeemer. Of him the Scripture says: 'If any man sin, we have an advocate with the Father, Jesus Christ, who is righteous: and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.'"

"But most men know nothing of this Saviour. If God then be just, how can he condemn all the heathen that know not of Jesus Christ?"

"The heathen, Chinese, Indians, etc., are of no concern to you at first. For you there is now only one question: How will I stand before the holy and righteous God? Do you think that a criminal who has to appear before the judge cares much about how the other criminals in the whole country, in China, India, etc., will fare? Certainly not! He will be moved only by one question: How will I fare?"

"That is true, indeed. But how can I know that Jesus Christ is really the Savior sent by God?"

"From God's Word, from the Scriptures!"

"Oh, go on! You're not seriously saying that the Bible is God's Word? It was written by men!"

"Indeed; but still it is God's word, and word for word. Should not Almighty God have caused his word to be written? He has given the holy men

I was referring to when I told you at the beginning that we didn't want a synod to interfere in the affairs of our congregation."

"But it is not at all like that, Mr. Meyer, as you imagine the matter. However, we have our so-called visitators, who are required by the synodal regulations to visit the congregations in their district once every three years. What for? They are to inquire how the pastor and the congregation are working, whether the pastor is preaching correctly, whether he is providing pastoral care for his members, whether the teacher in the school is faithfully presiding over his office, whether everything in the congregation is in the best order, whether one is also participating in missionary work, etc. But all this is done only for the purpose of advising and helping one another. The synod does not tell the congregation what to do. In the case of vacancies, candidates are proposed to the congregation by the praeses, but it is the congregation that then chooses and calls its pastor or teacher. If it does not wish to elect one of the proposed candidates, it elects another. The synod is only a consultative body. In general, I can tell you that congregations belonging to our synod do not complain that the officials visit them too often and interfere in their affairs; on the contrary, our pastors and congregations complain that our visitators do not visit them often enough."

"I must sincerely confess, Mr. Tertullian," now answered Mr. Meyer, "I look at the matter quite differently now than before. I am convinced that our congregation should also join the Synod. I cannot quite explain now why we have not done so long ago. But how do we begin the matter now?"

"That's very simple, Mr. Meyer. First, talk to your pastor. Then bring the matter up at your next church meeting. Your pastor will then be happy to make the whole matter quite clear to the congregation. You and my cousin Joachim can then talk about it and encourage the congregation to send their application for admission to the district president as soon as possible, and at the same time with the congregation constitution. The petition for admission will then be presented at the Synod in Fort Wayne in June, and we shall be glad to include your congregation in the list of Synod congregations."

"This we will do, Mr. Tertullian. But to you we owe our thanks for instruction and good counsel."

"God bless your intentions, Mr. Meyer! Also you, Joachim, may he speak the right word in due season. Hopefully we will be able to welcome many congregations at the synodal meeting in Fort Wayne in June. The Lord has assigned us much work in His kingdom, and every congregation should be happy to do its part. No congregation should be satisfied with being served by the synod and sending in their contributions for synodical purposes, but they should also participate in the synodical meetings through their representatives, and not leave this work to others. You must say it to yourself, if all had done as your congregation has done, the great, glorious work which God has directed through our Synod through the years could not have been done."

J. H. C. F.

Inauguration of our new mission hospital in Ambnr, India.

On January 13, our new mission hospital, which the brothers have named "Bethesda", Joh. 5, 2, that is, "House of Mercy", could finally be solemnly inaugurated with praise and thanksgiving to the good God.

It has been under construction for a year. As the attached picture shows, the hospital is not very big. It is also only one storey high. But the building activity in India is much slower than here in America. The workers and the building material come or do not come. A master builder must have great patience if he wants to build even a moderately large building.

For the inauguration, our American nurses had magnificently decorated the outside and inside of the building. In addition to the national flag, our American flag had also been hoisted. Unfortunately, the rain fell so heavily all day,



Our former "Hospital" (Dispensary) in Barugnr, India, where our first nurse, Mrs. L. Ellerman, took care of the sick and suffering.

that many participants were prevented from attending. Nevertheless, quite a number of guests from the neighbourhood had appeared. The missionaries in Travancore were also represented by a delegation.

First, Missionary G. Kühle and the resident Pastor N. Samuel paraded through all the rooms with the school youth singing. After a scripture passage and a prayer, the elderly chaplain of the hospital, Fr. Samuel, preached the consecration sermon in the Tamul language. This was followed by an English hymn, which was followed by the English speech of Missionary E. H. Meinzen. Prayer and benediction concluded the morning celebration.

The celebration in the afternoon was of a more civil nature. Dr. Th. Döderlein, the mission doctor, first made a long organ prelude, in which the physical and spiritual need of the heathen, but then also the gracious help of God was expressed. This was followed by a song in the Tamul language, which was followed by a longer speech by Dr. Döderlein, who had supervised the construction. After another song, Missionary Kühle presented the report of the building committee. According to this report, the construction cost a little over H9000. The hospital is made of

The rooms for the locals as well as for the foreigners are really small, but well furnished for the most immediate needs. The rooms for the natives as well as for the foreigners are really



Border view of our new mission hospital in Ambur, India.

It is completely adapted to its purpose. May the faithful Saviour give grace that many, many sick people will find here not only physical, but above all spiritual healing! Only then will our medical mission, which is to work primarily in this building, achieve its true purpose.



Side view of our new mission hospital in Ambur, India.

The construction of the building has been made possible largely through the active help of the worthy women and virgins of our Synod. They have almost exclusively procured the necessary funds. Next to the Lord, we must express our heartfelt and public thanks to them. The faithful



Rear view of our new mission hospital in Ambur, India.

The Saviour, who leaves no service of love unrewarded, will not forget this work either.

At the same time, however, it must be pointed out here that the whole complex is not yet complete. For our American doctor as well as for our nurses, the absolutely necessary apartments are not yet listed.

have been made. This will result in new, larger expenses. In the near future, space will also have to be found for the local nurses, who are still to be trained. But we are confident that our dear fellow Christians will not leave the work half finished. On the contrary, they will also take on these important new buildings with their usual willingness and right zeal. Because a part of these buildings has already been started, the means to cover the construction costs will soon have to be provided.

May the Lord in mercy accept this service of love for the glorification of His name and the salvation of many souls! Friedrich Brand.

From the missionary work in Berlin.

2.

In the last issue of "The Lutheran", Mission Pastor H. Stallmann described a church service in Berlin, as he regularly holds it in Berlin-North, and then also shared some letters, as they are handed to him by individual church service visitors. He now goes on to tell of his missionary work in his interesting account. He asks:

Why do people come to us for worship? I think, after these three letters, we can answer the question. In part, bitter need drives them to us. They know we receive gifts of love from the American brethren in the faith; and shall we blame them if they come in droves? There may be, indeed there will be, some among them who come merely for the sake of their physical need, who care nothing for the word of God. If we suspect this, shall we reject them? We cannot. Shall we deprive them of the opportunity that they may yet hear a word that strikes their impenitent heart? We may not interrogate before we help them. They are all so bitterly poor. Shall we induce hypocrisy, that they may say something they do not mean? No, we help them as much as we can; we are glad when they come. And we are sure, too, most of them do not come merely for the sake of earthly bread. They are so grateful for the word of God that they hear in our house. One man who came to our class to be admitted said to me, "I would rather, though I am poor, that there were no American gifts of love; then no one could say to me that I came to you merely for the gifts of love."

Now, when the Wednesday evening sermon and Christian teaching are over, and all those who seek help have been given a kind word and, if possible, help in other ways, I still gather those among them who want to join our congregation, but still need to be carefully instructed before their admission. There are at present thirty to forty, mostly fine, nice, also, as far as that is possible in the national church, knowledgeable people. Among the people who come to us, one can distinguish, on the whole, two classes: those who were born in Berlin or grew up in Berlin ecclesiastical circumstances, and those who sooner or later moved from abroad, from East Prussia, Mecklenburg, Pomerania, and so on. The former - and this shows

Once again, the curse of the Union is so clear in practice - have, on the whole, very, very little clear, sober knowledge of salvific doctrine, and if they want to be Christians in earnest, they have usually been drawn into a rapturous, unsober nature of the so-called community circles. The latter, on the other hand, who come from out-of-town Lutheran country churches, often bring with them a good knowledge from their school days. They say, "We find been Lutheran and 'want to come to you because there is the Lutheran church.'" We are now trying to ground these people, who come from so many different church circles and communities, in the right doctrine and to show them our Lutheran position in relation to the other communities.

The ecclesiastical conditions of Berlin in the north are as confused as possible. There are the regional churches, which have giant congregations, 60,000 souls, of whom perhaps fifty are regular church-goers, while the others perhaps only see their church from the inside on Good Friday or on Confirmation Sunday. Thus it is explicable that a myriad of enthusiasts and sectarians have their being here, from the evangelical fellowship down to the Adventists, "earnest Bible scholars" (Russellites), and the Salvation Army, besides "preachers" who preach "God's Word" on their own account and in their own style. Everything, of course, is filled with the Reformed spirit, as is shown, for example, by the fact that in the dirty yards there are dozens of unbaptized children running about because the country-church pastor Wohl does not feel the obligation in himself to take care of them, or perhaps because the parents are running after a gusher who does not want to know anything about infant baptism. The "serious Bible Students" hold lectures, announced with gigantic publicity, on the well-known subject with which they fill the whole world: "Millions of people now living will not die!" The Salvation Army, which originated in England, is now setting up its "soldiers" everywhere before Christmas, who have to collect offerings in the streets in a pot over which is written the great inscription, "Keep the pot boiling!"

Shall we leave the field in the north of Berlin, these masses of people who are slipping out of the hands of the national church through their own fault, to those pernicious sects? Now and never! And that is why we are so glad that so many, so many now attend our services, and it grieves us little when a "clergyman" of the national church, as happened recently, scolds us and says that we are buying souls with American money, and warns the people that they should not run after the American "idols." It is a sign that the truth is rumbling. We are especially a thorn in the side of the national church because we demand the public resignation of those who want to join us, because we want to have a pure cause, while the sects don't care if people only run to their services and pay money. Thus our work is also a fight against all kinds of powers hostile to right Christianity; but we do not shy away from the fight, because it is a fight for God's cause. In order to become more acquainted with the people who attend our services and to be able to tell them what is bothering them and what they are unclear about, we try to make as many home visits as possible. The people are so

grateful when we come to their homes. That a pastor comes to them has probably never happened with them. Admittedly, when one climbs up or down into these rooms, which are situated in the east, in backyards or in dull cellars, and from which the "poor man's smell" hits one, it takes some effort and shows us quite how bad Christians we are and how little cause we ourselves have to complain about need, which we do so gladly. We are often ashamed to see how content people are with dry bread and a cold room, and what a joy it is to see the love of the Saviour shining into their poverty.

Next time, from Stallmann's account, some special experiences he had in his missionary work will be shared.

To the ecclesiastical chronicle.

From our Synod.

System. There has been a lot of talk about system in recent years. People say, "We need to have more system in our synod, especially with regard to our finances." There are three things that should be kept in mind. First, let it be remembered that system and order are good everywhere, in the home, in business, and also in the church of God. The God of order is pleased when His children also let everything be done in an orderly manner, 1 Cor. 15:33, 40. On the other hand, one should not expect too much from the system. It is easy to understand that some deficits in our treasury can be avoided by order, but such an ideal condition that all deficits in our treasury would disappear forever will hardly be reached. The state of our coffers depends not only on the system, but also on other things, for example, unforeseen circumstances, emergencies, harvest, course of business, etc. Thirdly, we must not forget that the system, like so many other things in this world, is subject to abuse and is fraught with many dangers.

One abuse that may be made of it, as has been mentioned in various quarters, is that of throwing up one's hands when one has reached the budget or quota, even when one feels and knows that the quota is far too low for the circumstances of the church. Another danger to be avoided in the introduction of system or method is that of systematically carrying on one's work with a setting aside of the gospel, or of unconsciously making the system a substitute for the gospel, of trying to accomplish by system what one cannot accomplish by the preaching of the word.

Now the thought suggests itself to us, whether, with the introduction of many a business method, which in itself is innocent, all sorts of creatures might not creep in here and there to the advantage of our castes, but to the detriment of sanctification. A pastor may look upon the budget given him as information (for which it is given), and then go to it, and work faithfully and diligently with the gospel in his congregation, and bring in double or treble, without his congregation ever having heard of a budget. That's where everything goes with gusto and love. Everything is fruit of the gospel. Again, it might happen that another might present the budget to his congregation at the beginning of the year, and then systematically collect it, as is usually done in business matters, lets the system work more than the Gospel, and gives the

Work on when the goal is reached. Which of the two has aligned more for eternity? Which has produced more good fruit? We can bring all sorts of systems and orders, even business methods, into the church; but much depends on how we manage them. And we must not disregard the fact that only the gospel produces truly good works, and that everything which cannot be accomplished by the gospel is better left unadjusted.

E. E.

From our work among college students. In September, 1920, the Missouri and Wisconsin Synods jointly undertook church work among the students of the State University of Wisconsin at Madison, Wis. This enterprise has met with various difficulties, but from the beginning it has been evident that God's good pleasure and blessing rest upon it. A large number of our students have shown a love for God's Word and a faithfulness that rivals the love and faithfulness of those of our young people who remain at home. Without question, this pleasing fact is largely due to the parochial school they once attended. If the undersigned had ever been in doubt as to the blessing of the parochial school, he would certainly have been rid of that doubt by his experience during the last few years. On the other hand, it has become increasingly clear to him during this time how necessary it is that we keep our youth in close contact with the living Word of God, so that their tender little plant of faith is not choked under the thorns of the unbelieving worldview, which is proliferating everywhere today.

One of the main difficulties in the work in Madison has been the lack of a suitable place. Last summer the respective districts of both synods involved approved the plan of the joint commission to build a church and clubhouse, called a Community House, for the students. For various reasons, the commission has not yet been able to put its plans into action. In the meantime the need became more and more urgent, and it was to be feared that by the delay the work would suffer very great damage. Now at last the way is open, and a start will shortly be made on the collection of the necessary funds. Mr. Geo. J. Weigle has taken the management of this work in hand, and is devoting his whole strength to the task. He is the son of a faithful parochial school teacher, has himself come out of our parochial school, and has always been faithful to the church. Being also an alumnus of the University of Wisconsin, and until recently a resident of Madison, he is intimately acquainted with the state of affairs here, especially as he has been a zealous promoter of student work from the beginning. Through his official activities (four years as State Senator, six years as State Dairy and Food Commissioner) he has become well known throughout Wisconsin; he has declined an important position in the service of State government. At the urging of his physician he had recently detached himself from all activity to enjoy prolonged rest for the sake of his health. But the urgent need of our student mission, requiring the soonest remedy, lent him no rest. He thwarted his plans for rest and is now working with all his strength on this work. May this example of zeal for Christ's kingdom inspire others to do the same!

The actual collection will be made only within the state, next month in the circles of the Missouri Synod, and in the Wisconsin Synod, which itself intends a special collection, a few months later. Alums and other friends of our work who reside outside the State of Wisconsin are invited to also lend a hand in the work.

...lay. Letters should be addressed to Mr. Geo. J. Weigle, 283 11th St., Milwaukee, Wis. In addition to a church, we hope to build a Community House, as a center for "our" students. We must certainly have a church - the Lord needs it here.
Ad. Häntzschel.

The surest and best way to get a parochial school is to start a parochial school. From our little mission church at Galveston, Tex. where the first pastor has stood for a little over three years, it is reported, "The 8St. John's congregation there opened a Christian school last fall. The congregation then soon resolved to take the children out of the church, and to erect a modest school, notwithstanding the debt of nearly P9000 still resting upon the congregation. The members of the congregation often worked late into the night on the building, and now it is finished. It was dedicated to the service of God on February 18. The number of pupils is now 27. The congregation numbers only 70 souls. The pastor is the teacher."

If such an attitude prevails everywhere among pastors and congregations, the enemies of the school will not be able to triumph.

L. F.

To the testimonies for the parochial school found in the foregoing communications from Madison, Wis. and Galveston, Tex. we may add, as a third, the testimony of another young pastor, who has just written us on another matter, saying from his own experience:

"The longer I compare parochial school and Sunday school in the small circle of my mission congregation, the more I become convinced of the truth of the words I once heard a brother say from the pulpit: 'The Lutheran church that has no parochial school is not the Lutheran church of the future.' It is my intemperate opinion that the parochial school should be more of a synodical affair than it has been hitherto! Just as we have a commission and treasury to assist weaker districts in the work of the Inner Mission, so we should have a synodical school commission with the authority and means to inquire of such districts as have few or no parochial schools: 'How about it? Can we not help you to bring into existence and maintain parochial schools as long as it is necessary?' Only in this way will this institute of the innermost mission remain among our generation, which is becoming English. But, as I said, this is only my humble opinion, although I am certain of it for myself

"What **would Luther have said to this?**" asked a good friend recently, when in conversation we came to the wonderful invention of wireless communication of the spoken word over great distances through the air, the so-called radio. Luther would undoubtedly have been greatly astonished at this invention, as at so many other inventions of modern times, but would have taken occasion from it to praise the great, almighty God, who glorifies Himself also by this means in the realm of nature, and would certainly also have thought of utilizing this invention in the service of the Gospel. For more than once he inculcates that everything in the world is there for the sake of the Gospel, and that everything should serve the Gospel. And certainly the radio can also be at the service of the Gospel, and can render the most estimable service to the preaching of the Gospel. The world has not long hesitated to draw this invention into its service. What is not all made known by the radio nowadays! And in how many homes is there not already a radio set! Churches, too, have already resorted to this means, and more than one of our pastors has already preached a short sermon through the

Radio, which has been heard by thousands and thousands. So in Pittsburgh on the day of our Synodal Jubilee, so in Chicago, in Kansas City, and elsewhere. On Christmas Day last year, St. Louis parish choirs sang the beautiful old carols over the radio to the world. Far away, a woman who had drifted away from the Lutheran church heard this and came crying to an acquaintance, telling her that for more than thirty years she had once again heard the songs of her childhood.

This and other things were recently discussed in a close circle here in St. Louis. It was felt that it would be of great benefit if our St. Louis Seminary had such a facility and became what is called a "broadcasting station". The idea found favor. It was thought of how, by short, gripping sermons, the old eternal gospel could be brought to thousands and tens of thousands to whom we could not otherwise reach with this message. We could thereby make known our position on the school question. The important distinction between church and state could be made quite clear. Our student choir could sing genuine Lutheran songs. One generous benefactor has at once promised H1000 for it, another H500, others P25 or P50 or ^100, so that between H2000 and Z3000 are secured for it. Certainly others who hear of this will gladly contribute to this cause. We are announcing the matter herewith. The cost would be about H15,000. But action must be taken soon, for such "broadcasting stations" are being set up everywhere, and if there is any hesitation, we could hardly get a suitable time allocated for us later.

L. F.

Everything should be done in an orderly manner in the church, 1 Cor. 14:40. Even in matters of support one should follow the ways of order. That is why we have repeatedly emphasized here that if you do not know the exact circumstances of those you want to support over in Europe, you should send the money through our New York Commission. We had reason to emphasize this order. Our New York Commission also expressly asks for it, and has issued the following notice in the "Lutheran" of February 6:

"In order to enable our Commission for War Relief in Europe to keep as accurate an overview as possible of the work and to distribute the incoming gifts as far as possible to all quarters according to need, the Commission requests that all gifts collected for specific parishes or institutions also be sent through the Commission's intermediary. Let the gifts therefore be referred to the district treasurer concerned for onward transmission to the Commission."

We have another reason. The misery in Germany is appalling. We can hardly form a proper idea of it. Unfortunately, however, in such states of distress it always happens that some people take advantage of the compassion and willingness to help and know how to get more than they need by writing letters. We have evidence of this in our hands. And others in our Synod also have such experiences. Thus a pastor of our Synod writes to us of one such case, "The person concerned has written to me so movingly and heart-stirring that I . . . made monthly mailings to him. Recently, however, one . . . who has been faithful to us, and who has also contributed valiantly, brings me a letter from our charge to his pastor-and lo, it is a copy of the touching letter which softened me six months ago, and which cannot possibly be more in keeping with the present condition of the subject."

No one would want to be deterred by this communication

from doing good. On the contrary, we all want to help much more vigorously to control the bitter need. But we want to do it in an orderly way through the commission we ourselves have set up, so that all the gifts will fall into the right hands. Any petitions can also be sent to the Commission so that, after investigating the case, it can help the petitioners. This has already been done repeatedly by its European members, especially by the Free Churches, and we have in our hands the evidence of what great help has been rendered, what gratitude such help has evoked, and what benefit and blessing a small gift has often brought.

L. F.

Domestic.

The untimely death of D. L. Larsen, President of the National Lutheran Council, was reported in a previous issue. He had only recently returned from Europe, had gained an insight into the physical and ecclesiastical needs there, especially in Germany and Russia, and was just about to speak out with all his strength for a large collection to remedy the physical need. The cause moved him even in his illness until the end. Fr. Gearhart of Erie, Pa. who was at his side during his illness, reports:

"On his sickbed D. Larsen talked continually of the work that awaited him. Europe and its terrible need were dear to his heart. He slept very little, and talked constantly of the European relief work and the men who stood by him in it. On Sundays he spoke in fever in the Norwegian, French, German and Russian languages to the hard-hit peoples and asked the Church to take care of them. One of his last words was this request to the Lutheran Church in America. On Sunday afternoon he addressed the President of Poland and described to him the plight of the Lutheran minority. He did not think of himself on his sickbed, but was all about the great work still to be done for the European church."

L. F.

The Federal Council of Churches, an association of some thirty different denominations, has made a request to the 150,000 congregations and 25,000,000 members belonging to this association. The churches of our country are requested by the Council to do three things. First, they should seek to persuade our government to cease to stand aloof from the terrible distresses of the world, and to do its utmost to remove the great international emergencies. Further, let the United States convene an international conference to settle the problems in Europe which have grown out of the last war. Finally, the churches should ask the government to arbitrate in a just and equitable manner the distressing political situation in the East and to bring full justice to the oppressed peoples.

We would like to say something about this: We too care about the plight of Europe as well as the entire world. Nevertheless, we do not wish to participate in the efforts of the Federal Council. First of all, the churches do not yet know whether the advice given can be carried out. Secondly, as churches they have no business to dictate to the state. Will not the misery perhaps be much greater if 25,000,000 uninvited cooks are mixed into the broth? In short, we know no other counsel than to testify before men wherever we are given opportunity, and to plead before God with prayer and supplication. For this is certain: God still has his hand in the play of time, and in his own time will direct the hearts of men as

streams of water. Let us therefore pray fervently to him without ceasing, that he may put an end to the distress. Men will not and cannot. The world, with its sin and greed, has gotten the cart so deeply into the muck that God himself must pull it out again with his strong arm. He wants to do that in grace. We humans do not deserve it. The Federal Council, too, is doing its part to increase the distress of the world, precisely because it continues to tolerate false doctrine in its midst, and thus to enrage God to the utmost.

J. T. M.

Uncanny religious phenomena. The "Lutheran Herald" writes about this as follows: "One will not be surprised if, in the present turmoil and the conditions in Germany, which have become desolate, the most sinister phenomena also come to light in the religious field. Thus, for a little more than two years, a small but quite peculiar movement has been making itself felt in Thuringia, Westphalia, and Wuerttemberg. Its members call themselves 'Christian Revolutionaries'. Some time ago the first 'Christian Revolutionary Conference' took place in Stuttgart. The followers are a motley crew; one finds there workers, communists, peasants, opponents of alcohol, life reformers, followers of the prophet Louis Häußer and others. A unified idea seems to exist among them so far only in union. Rejected are the church, the state, the party, capitalism, and science. One is convinced that we stand at a turning point in the world. What is to come is the millennial kingdom of pure man, a kingdom of brotherhood and peace on a communist basis. In contrast to political communism, the way of violence is completely rejected; the new world is to arise out of genuine JESUS-spirit. All salvation is expected from the youth. The movement is a strange mixture of communism, moral teaching, and chiliastic rapture. The JESUS whom they call with high esteem is to these circles at bottom the representative of a religion of this world, whose only task is to lead mankind to an earthly bliss."

We print this report because in this "sinister religious phenomenon" are found the various false teachings that are also spreading in so many church communities in our country: JESUS a mere man, a religion for this world, and a millennial kingdom with earthly peace and prosperity. Such false prophets will not do great harm if they openly come out with their false teaching. But they will have a corrupting effect if they remain within the Christian church, adorning their false teachings with the name of Christ and thus walking about as wolves in sheep's clothing. It is true, however, in these pernicious times, that we test the spirits!

J. T.

M.

Luther's inkstand. "Where is there among the 576, 715,000 churchmen of the world a Luther who would throw an inkstand at the devil's head?" asked a secular paper in the East recently. In the editorial, the editor went on to say that thanks to the Christian religion, however, the world had made great progress. But it is all the more to be lamented that there is no Luther to throw the inkstand at the devil's head again. To this the *Lutheran Standard* makes some remarks. First of all, this paper emphasizes that it is certainly a pleasing sign that such an article has appeared in a secular paper; ten or fifteen years ago this would have been impossible. Further, as the Kanckarck thinks, we should after all make more of an effort to make known Luther's teaching. All Christians should, like a man, throw the inkstand at the devil's head; for therein consists the chief evil of our time, that the devil leads the nations away from God's word.

We agree with the *Lutheran Standard* on this. We must, however, continue to preach God's Word, and must do so more and more, in the manner of Luther, who with his preaching and witnessing lit a fire that soon burned brightly throughout the world. But let us not forget one thing: that Luther's preaching spread so soon and far into all the world was not Luther's merit, but God's work. God Himself reformed His church through Luther. Luther's preaching of the Gospel was the last great ray of grace which God allowed to shine through the darkened world before the world's evening should come. We lowly disciples of Luther must not expect to have as great success with our preaching as the great Reformer once had. Nevertheless, let us confidently throw the inkstand at the devil's head, confess and spread God's word diligently, and earnestly pray God to bless his word on the hearts of men.

J.T.M.

Our Saviour described the **unbelief of the Pharisees as internal rottenness**, comparing it to tombs which shine beautifully on the outside, but are full of mould and dead men's bones on the inside, Matth. 23, 27. A writer applies the same comparison to the evil seed of false doctrine which is scattered in so many churches every Sunday by tolerated preachers. "However much the church may spread outwardly," is the complaint, "if the rot of false doctrine spreads inwardly, it is soon done for the church." That this rot is found in many churches, there is no doubt. It is therefore all the more gratifying that in many circles action is now being taken against unbelieving preachers and professors, and that they are being expelled from office and dignity. Thus a professor at William Jewell College, a Baptist institution in Missouri, was recently removed from office for denying the main doctrines of Christianity. A preacher in the Episcopal Church was ordered by his bishop to resign his office for preaching his unbelief in the pulpit.

We were struck by how each time the public newspapers took sides with those whose unbelief made them impossible in the Christian church. This shows how much our daily press places itself in the service of the devil. But the same is true of other public higher schools. When recently the well-known W. J. Bryan gave a public lecture on the doctrine of evolution in the present God-estranged science, the students of a certain university were forbidden to attend or participate in it. Further, when someone recently wanted to borrow Bryan's book, *In His Image*, from a public library, he was told that the book was not available because objections had been raised. But on the lending table was Stoddard's *Revolt against Civilization*, the first part of which is a defense of the Darwinian heresy. Thus Satan has a thousand henchmen, eager to spread the cancerous poison of unbelief among the people, to pluck the seed of the Word of God, on the other hand, from the hearts of men. All the more does the Christian Church have the duty to come before the world with a clear, distinct, powerful testimony, and to proclaim sin and grace to it again and again. This can only be done if the germs of decomposition of unbelief are smothered in their own midst. God's blessing rest upon all who contribute to this end!

J. T. M.

What is the Bible for? When Captain A. E. Matthews of the *Hatteras*, a United States Shipping Board steamer, died recently, it was found that there was no Bible on board. Therefore, in order to perform a Christian funeral service, it was necessary first to obtain, by means of the radio, a form of

to another steamer. When this matter became known, the New York Bible Society offered to donate a Bible for each steamer of this line. This offer was accepted with heartfelt thanks, and four hundred Bibles have already been delivered, with the name of the steamer printed on them.

What fills us in on this account is that the Bible was not thought of until the captain had died. What the Bible was apparently intended to be used for was, after all, only as an agenda. Hopefully, the Bibles donated by the New York Bible Society will be used in the future for what God's Word is actually for, which is to instruct people how to be blessed. He who does not read his Bible while he is alive will have no blessing from having a few sayings read at his funeral. The Bible demands one thing of all men: it wants to be studied and taken to heart. J. T. M.

The church and its young men. A change sheet writes: "There are millions of boys in our country who go to school. About 200,000 are brilliant, 800,000 good, and 2, 500,000 moderately gifted. On the other hand, there are 200,000 feeble-minded, 800,000 insane, and 2, 500,000 poorly gifted boys." It is then asked, "How many of all these boys belong to the church, and how many stand about in the streets at night, staining themselves with sin, and are eternally lost?" The last question the writer asks is, "What can the church do to keep her young men from being deceived, and to bring back to Christ those who are already deceived?"

Certainly an important question! However, our pastors are concerned about the welfare of their young people. The Walther League in particular is dedicated to this important purpose. After all, we also complain that many, many young people are being lost to us. Where does the blame lie? Not only with the congregations, but also with the parents. Wrongly the paper declares: "There are actually no bad boys. Boyish pranks come from excess energy." This is not in accord with Scripture, which expressly emphasizes, "Folly is in the heart of a boy," Prov. 22:16. Merely providing young people with amusements within the church will not keep them from being deceived. God's Word must prove its power in them also. If the Holy Spirit does not do it, no one will. J. T. M.

Even very poor, ragged worshippers find friendly reception in our churches. This was recently discovered by seven reporters of the *New York Tribune*, who, disguised as vagabonds, were sent to seven of the city's most outstanding churches to find out how the people were received there. It is reported that all were warmly welcomed. One of the men also went to a Lutheran church and, as he later reported, was pleased about the many men who attended the service and about the solemnity of the whole act of worship. In the Christian churches of our country, therefore, there is no lack of friendliness and accommodation towards strangers. Almost too much happens in this area. In individual cases, people have entered into conversation with the reporters disguised as thugs, have been concerned about their salvation, and have invited them to come back. In general, the Christian Church offers the goods it possesses to all who want to come. In this it differs from all heathen religions, which are mostly opposed to the welfare of the people, and have one special religion for the priests and another for the common people. According to this institution the Masonic Lodge also exists. J. T. M.

Abroad.

Luther's Bible and Divine Truth. As is well known, one is no longer satisfied with Luther's translation of the Bible. It is said: "Many turns of phrase and formations of sentences, combinations of words, and word-insertions make it difficult to understand, and though they may sound solemn, they are among the causes that the Bible has become a strange book to the great masses, and that the language of the Bible does not attract them, but repels them." Therefore it is necessary "to eliminate and remove what is defective and imperfect, and what hinders its understanding, and to utilize again all that the centuries of diligent and successful work of biblical research since Luther's day have taught us to understand more correctly and have brought to light." How this is to be done can be demonstrated by a few examples. Thus a modern, "perfected" Bible translates the delicious words of Job, Job 19:25, 26, which are well known to readers, thus: "But I know that my Redeemer liveth; and as the last he shall rise above the dust. And after this my skin is broken, I shall see God without my flesh." Further, the passage Gen. 4:1, "I have gained a man with the LORD." And 2 Sam. 7:19, where Luther translated, "This is a manner of a man that is God the LORD," is rendered, "And this after the manner of a man, LORD, LORD." The eighth Psalm, which Luther entitled: 'Of Christ's Kingdom, Suffering, and Glory,' bears the following heading: "God's Greatness in Creation, the Son of Man's Lowliness and Highness." On this the "Alsatian Lutheran," from which we have taken the above, remarks: "The modern theologians, made drunk by the goblet of science and beguiled by the modern Jewish interpretations of Scripture, these Christ-hostile, un-Lutheran interpretations, which have become second nature to them, do not stop even before the high, holy Word of the all-wise and all-knowing God, thinking just here to change and to make the people happy with their improvements what cannot pass examination before their poor reason. Woe to the evangelical church if it follows these blind guides who have falsified all the articles of our most holy Christian faith, especially the article of Christ! But it is well for you, you evangelical Christian people, if you hold fast to the old Luther Bible! Luther did not put anything against faith, Christ and his righteousness into the Bible, but rather brought the righteousness of faith to light. Therefore, Lutheran Christians, do not let yourselves be robbed of the Luther Bible!" J. T. M.

Ornaments of the congregations. The "Ev.-Luth. Freikirche", the journal of our brethren in Germany, writes: "The 'Wahrheitszeugen' calls the attention of its readers to the fact that the richest man in the world in gold, the American petroleum king, Rockefeller, is a Baptist. The same paper writes: Early in August an English delegation had an audience with a Romanian minister to make representations concerning the persecution of the Baptists. When they told him that the four most influential men of the present day, Lloyd George, President Harding, Secretary of State Hughes, and the Minister of Labour, Davis, were Baptists, it made a marked impression upon him." - That a man has much gold in this world, or that his influence reaches very far, is not in itself praiseworthy; nor does it yet serve a church community to honor such men as belong to it; for in the sight of God all the world's power, honor, and goods count for nothing, and do nothing. But God's word commands such men to place their wealth and influence at the service of the kingdom of God. This pleases God well, and only then are they a right ornament to their congregation." This also includes the right confession of faith wherever opportunity is given,

Influential Lutheran members of the congregation must not fail to witness to Lutheran doctrine and practice, especially to the lodges. Thus they are an ornament and crown to our church. J. T. M.

According to the newspapers, terrible conditions prevail in Russia. The poor, oppressed people are corrupting both spiritually and physically. Already the physical misery is dreadful. So much the greater is the misery that springs from the total abandonment of God. How unbelief, godlessness, and the most atrocious mockery of all that is sacred to the Christian people are rampant in that poor country, is proved by the following. A magazine called "The Godless", which has about 20,000 readers, published the following dedication in large letters in its Christmas number: "To all the godless who are not afraid to confess their godlessness: Hail! An editorial went on to say: "Religion is the poison of the people. These words were spoken by the great teacher and leader of the working class, Karl Marx. They apply to all religions, the barbaric as well as the Christian, the Jewish, the Mohammedan, and so on. In our paper we shall later discuss these religions in greater detail. The reader will learn from this that there is nothing supernatural in the religions. They all have their origin in earthly, social conditions and are to this day the means by which the rich oppress the poor workers. This is also true of the religions which seem to take care of the working classes. They promise them comfort, peace, and rest in an afterlife. Thus induced, slaves as well as servants, peasants as well as workers, bear the burden laid upon them by the all-controlling empires. Outside Russia religion as well as church are supported by the rich ruling classes; both are the business of capitalists and landowners, and priests as well as rabbis blunt the hearts of the poor." These few sentences prove how the poor, lamentable people of Russia are still robbed of the only consolation they could have in their suffering. But how cunningly the devil uses every means to bring people to hell! Truly he has gone out to deceive the nations! God keep us in grace from the great tribulation that is coming upon the earth in these last days! But let us lift up our heads! Our redemption is at hand! J.T.M.

On February 22, 1922, as the "Lutheran" has already reported, Missionary A. L. Shelton, who had made a special contribution to Tibet, was murdered. The result of this brave man's death is that special efforts are now being made by the Campbellites to bring the Gospel to Tibet. The Sunday after February 22nd has been set apart as "Shelton Memorial Day," and it has been decided to raise a fund of \$100,000 on that day. This money is to be used to secure a chair in their missionary seminary for the training of missionaries to Tibet, to establish a library of Tibetan literature, and to build a mission house and an orphanage in Tibet. This is certainly right and well done. Christians should not be discouraged by failures in the mission, but continue to preach the word of the cross. May we also be inspired by this example! J. T. M.

Concerning the Jews and their future conversion, a change sheet writes as follows: "Israel, as a nation among nations, will never be converted. They will always remain the same in this respect. It is only on home soil that they will change their minds, but not as we think of them becoming Christians; no, they will remain Jews. Their promise and expectation is the Messiah of glory, the King David; as such they will accept Christ. Thus

some of them accept the suffering Messiah in the present time through the word of the cross, that is why we are doing missionary work among the Jews. Soon this New Testament building of Jews and Gentiles will be finished, and then it will be over with our missionary work among the Jews; then it will be the turn of the 144,000 missionaries from Israel. They will then not only bring in the individuals, but the nations. Yes, if one Jew, like Paul, could turn the whole world* of that time in about twenty-five years, what will 144,000 of them be able to accomplish!" What the writer of this article writes last is, of course, nothing but raving. Whoever has read the Epistle to the Romans knows that even from Israel only a holy seed, a small portion, will be converted. Read Rom. 11:4, 6. J. T. M.

From World and Time.

Hard-working, faithful, Christian laborers, absolutely necessary to the welfare of the country, are not being educated in the public schools. Such was the recent judgment of the noted Frank A. Munsey in an address to the American Bankers' Association. He then went on to explain where this came from. There is no real connection, he said, between the education our young people receive in the public schools and the work they do in their daily lives. Our schools do not educate for life. The high school graduates have no idea of their duty as citizens, and therefore they do not work for the common good of the state, but are concerned only with their own advantage. Thus it comes about that they shun all hard work and are only concerned with securing a livelihood for themselves in a comfortable way. In short, our schools educate a lazy generation that does not want to work, but wants to see good days. The same is true of young ladies. Instead of the work that should be theirs in the domestic circle, they too choose an occupation that leaves them as much free time as possible for amusement.

To this it would have to be said: This complaint has also been expressed repeatedly elsewhere. Therefore, the aforementioned grievance is justified. But merely complaining about it is of no use. If we want to raise up industrious, faithful and Christian workers in our country, God's Word must be brought to the people. God's Word opposes all selfishness and shows that we human beings are here on earth to serve God and our neighbor. Furthermore, Scripture teaches that God does not care whether someone is high or low, poor or rich. But it matters very much to him whether someone walks in faith and demonstrates faithfulness in his work. God wants to reward such faithful and diligent work abundantly. None of his children shall suffer want on earth, and no believing Christian shall ever have his reward of grace cut short. He who keeps this in mind will carry out his profession on earth honestly. Unfortunately, however, this very instruction is lacking in our public education. In our state schools the children are not educated for heaven, but also not really for this world. One thing is lacking there: godliness; and godliness is useful for all things and has the promise of this very life. Blessed is the land whose citizens are Christians! J. T. M.

2,056,399,760,000,000 miles is said to be the distance of a recently discovered star from the earth, as reported by a change sheet. To this it makes the remark, "What a tiny speck of dust we human beings are!" To this we would say: however, man is but a speck of dust and ashes, who should humble himself in the dust before his Maker, instead of

to blaspheme his holy word, and to rob him of his glory. But again, one human soul is worth more in God's eyes than all the gold of the earth, for for each human soul our Saviour has poured out his heart's blood. O what an unfathomable, inexpressible love of our God, which so rightly comes before our eyes in the Passion!

But we do not believe the mostly incredulous astronomers when they come to us with their many miles. With them, as with all scientists, the word usually applies, "Much crying and little wool!" God's Word does not boast of great numbers, but points out to us that every creature serves God and man. And from this we may remember a more important lesson than from great numbers. J. T. M.

Before his execution, the criminal Carle E. Throst, as was recently reported in the daily papers, talked dissolutely all night with some of his companions in prison, and then went mockingly to his death. Some newspapers reported this with evident horror, adding that one of the criminal's friends had decided to be baptized before his execution. That a godless man should give himself up to the last moment of his life to the rapture of the senses is a sign either of great inward fear and despair or of complete hardening. But woe to the man whose conscience does not wake up in time! In eternity the awakening will be all the more terrible. The word of God will remain true: "Be not deceived; God is not mocked. For whatsoever a man soweth, that shall he also reap," Gal. 6:7. J. T. M.

The confirmands and the king on the cross.

When the pious bishop Polycarp of Smyrna in Asia Minor was dragged before the pagan tribunal, the governor wanted to save the aged man and persuaded him to curse his heavenly king and thereby avert death from himself. But Polycarp confessed with deep emotion, "Eighty-six years have I served Christ, and he hath never harmed me; how then should I curse this my King, who hath made me blessed?" The pious and faithful man afterwards died cheerfully and willingly at the stake.

One day a mission feast was celebrated on the island of Rarotonga. A chief who had become a believer in the Son of God and the Son of Man stood up and said: "I have lived under four kings. Under the first there was constant war; that was a terrible time. Under the second there was a great famine, so that we suffered terribly. Under the third king we were defeated and became a prey to the enemies. But now we have come under the fourth king. Q a great, good, powerful, beautiful King, a King of love: JEsus Christ, the King of heaven and earth! He has kept the victory and overcome our heart. In this my soul rejoices." And we confess with:

To whom else shall I yield, O King, who on the cross did inherit?
Here I offer thee my blood and life, My whole heart pours out;
To thee do I pledge the flag of the cross, as a soldier and as a subject.

When Emperor Wilhelm J. visited the capital of Pomerania for the last time, the streets were festively decorated for the reception with flags and foliage, and the people

warely festively dressed, and the weather was sunny and beautiful. Many people stood outside in the streets and inside at the windows and even on the roofs, and all wished and hoped to see the beloved king. In one street, through which he was to come, there was also a woman with a boy; but he was too small and therefore could not see anything in front of the crowd. So he did not climb up a mulberry tree as Zacchaeus, who was also small, did, but his mother lifted him up so that he might see the king when he passed through. "Mother," said the lad at this, "what shall I do when the king comes?" "O," answered she, "thou shalt look upon him, and never forget him!"

May our confirmands, when they come to the altar on Palm Sunday and hear the Gospel of this day, Matth. 21, 1-9, also take the royal image of their Saviour deeply to heart, look at it in the dear Word of God and never forget it!

The intercessions in the 53rd chapter of Isaiah.

It was Passion time, and the wonderful 53rd chapter in the prophet Isaiah was read again, and its literal fulfillment through our Lord Jesus Christ was pointed out. I rejoiced when our pastor, reading this passage of the Bible at the altar, strongly emphasized the pronouns which are so frequently repeated in this chapter. I had to think so vividly of my dear blessed father, who often missed this emphasis in the preachers and once said it against me that this whole passage was seldom read with the right emphasis on the pronouns, which should be especially emphasized.

But how wonderful and how important for the Christian heart are the intercessions in this great chapter, the personal and the appropriative! How necessary it is to consider them in all their depth and meaning, and to take them to heart! "Verily he bare our sickness, and took upon him our sorrows. He is wounded for our iniquity, and bruised for our sin. Punishment is upon him that we might have peace, and by his wounds we are healed. We all went astray like sheep, every one looking to his own way; but the Lord cast on him the sin of us all," b. 4-6.

Is it not quite wondrous and delicious what we are told here about the vicarious suffering of our Saviour? Yes, when we reflect on these intercessions, when we make our own what they want to teach and show us, then we must confess in amazement and adoration:

How wonderful is this punishment!
The good shepherd suffers for the sheep, The debt
the HErr, the righteous, Pays for his servants.

Oh that every Passiontide, and especially on every Good Friday, we might let these small and yet so important and significant words affect us in all their scope and depth, that they might evoke wonder, adoration, and gratitude in us, that they might kindle in us the love that speaks with the singer:

I will love thee, O my life, As my very best friend; I will love and
exalt thee, As long as thy brightness shines upon me; I will love
thee, God's Lamb,
As my groom.

From the missionary work in Berlin.

3.

In the last two issues of the "Lutheraner", Mission Pastor H. Stallmann told us about his church work in Berlin-North. He now also shares some experiences from this mission work, which we will follow today. He tells:

A poor widow, Mrs. J., lives in a very nice, friendly room. She is paralyzed and can only move forward with difficulty on crutches. She lives miserably on a pittance. I went to see her, and her son, a wretched cripple from childhood, with crippled arms and legs and a completely deformed head, came to see me; he could only speak with great effort, and saliva ran from his mouth - a sad sight. But his mind was alert and clear. He told me he had been in a Christian home for cripples for ten years, but there he met the "Christians." He said the warden and guards had starved him and treated him like a dog. Christianity

Parents. The third, the youngest, came back to his parents happy and healthy. But he was a little careless. Once in the days of the counter-revolution he was still in bed in the morning when his mother went shopping in the market. She returned an hour later, and government soldiers met her at her door with the still-warm body of her son, who had been shot. The young man had been met the day before by government troops with an old revolver in his hand, which a friend had given him to repair, and under the sharp regulations of the state of siege the penalty was death. The next morning, when his mother was in the market, the soldiers, who had the execution warrant, took him out of bed and shot him in the yard. They buried their son, on whom they had placed all hope. Then came more misfortune. Several weeks later they returned from a walk to their home to find it vomited and everything robbed, linen, clothes, food, all gone. Then they lost all faith, and despair came over them. The old man '



The free-church children's mission in Berlin.

The children come already at 6 and 7 o'clock in the morning, because father and mother go to work, stay the whole day, receive Christian lessons and also get lunch. The teacher belongs to the free church. The costs are borne by a Berlin church member.

is hypocrisy. He didn't want to know anything about it. He stands outside on the street and has to beg and has no coat and no shirt. And the rich foreigners pass by in their cars, dressed in thick furs, and probably don't freeze like he does; they sometimes throw him a coin. Was that supposed to be justice? "There can be no God." He uttered this with a bitterness and despair that hurt me. I talked at length with the poor cripple. He shook his head sadly. "I cannot believe what you say; but I am very glad you have come. You are not laughing at me, after all. You are good to me, after all." And he pushed his poor, misshapen body towards the door, with the help of his hands, to put it out for me. "Come again soon!" he said. If this poor man, who has known nothing but misery here, should also be lost for ever, that would be too terrible!

Another time I came to elderly people who had asked for my visit. I listened to their story of suffering. They had three sons, big, strong sons, the mother told me with weeping, also church-minded. All three went out to the field. One did not come back; another came back as a godless man and no longer cared for the old

said, "Come on, Mother, let's go to bed, and then I'll turn on the gas." But she wouldn't. That night he got up quietly and wanted to turn on the gas tap, but she noticed and held him back. So they wrestled every night for a week, but she prevailed, and gradually they found some courage again, for they had formerly been devout Christians. I talked with them for a long time. They come to our services now.

Then I came to Ackerstrasse. Two families, younger people, live there in a heap. In both families death has already marked the men and breadwinners. Both men have pulmonary tuberculosis in an advanced stage; one has three small children, the other two. In the case of the eldest boy, a fine, quiet child, one can already see that he will soon succeed his father. The mother would like to give the children milk, but where would she get the money when the father has to stay at home every second or third day because his cough torments him so much that he cannot work? One mother asked me with tears if the children could not take part in the Christmas party that we want to organize, so that they could at least see a decorated tree at Christmas; otherwise the children would not notice anything of Christmas.

night. They shall have their tree. In such families, where hardship is at home, where death already casts its shadow, people learn to listen to God's word. The children now all come to the religious education classes we hold on Saturdays. We have well over a hundred children there whom we teach in God's Word.

Then I was in the Koloniestratze. There, in a long back building, live all kinds of old mothers, housed there by the administration for the poor. The other day we each gave them a can of American milk. When I went there they kissed my hand and couldn't thank me enough. Nobody cares about them anymore. When one dies, she is taken away and buried in the paupers' graveyard without song or sound. Many a childlike child of God suffers there in silence and waits humbly and patiently until the Lord comes and takes him home.

After these sad pictures but also some happy ones.

A man came to me after the service and thanked me that he could hear God's word here, and told me that he had been quite indifferent for a long time and had been in danger of falling away from the faith altogether; but now he came to our service and wanted to be a true Christian again. His workmates at the factory had already noticed this. The other day a particularly insolent unbeliever had painted a horrible caricature of Christ on the cross - a mean picture, which he also showed me - and stuck it on his back, and he had to walk through the factory with it under the mockery of the others. But that did no harm.

After a Wednesday evening service, one of the old women gave me 50 marks and remarked that we must soon have a church here in the north, and she wanted to give an offering for the building of the church. Like the widow at the God box in the temple in Jerusalem, she must have put in everything she had.

It is a glorious work, our missionary work in the north of Berlin. Even if it sometimes brings this or that disappointment, we cannot thank God enough; He has blessed us much more than we expected in our small faith, at least more than we deserved. The thing to do there is gradually to build up a church. Certainly, we are careful in welcoming people. We do not want what in India is called "rice Christians": pagans who want to become Christians for the sake of daily bread (rice). We want committed, faithful Lutheran Christians. We already have quite a number, and, God willing, there will be more and more. If only we had more time and more workers! Our congregation members who live up north are working very faithfully, especially one of the leaders of our congregation. He is a bailiff by profession and thus already comes into contact with many, many poor people. We owe much to his tireless work.

Our missionary work in other parts of the city, in Neukölln, in Potsdam, in Mariendorf, is similar to what we are doing here in the north of Berlin, and soon we want to begin in Moabit, where poor people also live in large numbers. May God bless the work and also make the hearts of our fellow believers in America willing to help us with faithful prayer and gifts, so that the old gospel may be preached to the poor, the poor in body and in spirit!

To the ecclesiastical chronicle.

From our Synod.

The final effort for our building fund must now be made if the sum of one and a half million is to be secured by Synod in June. We have before us again a number of letters from which we give some details. Thus a parishioner writes to our Financial Secretary, "Enclosed I send you P100 for the new Seminary in St. Louis. I am sending this sum directly to you for several reasons: 1. I consecrate that the money will be needed immediately. 2. our congregation has adopted a plan to raise the funds, which will take at least three weeks and perhaps longer to complete. 3) I wrote this check on the 28th of December when I sent my contribution for another purpose, but I waited until today because I wanted to wait and see what our church would do and send my contribution through the church. I also have some questions to ask you: Why do we hear so little about the St. Louis cause here in the East? Why isn't there a lot more 'publicity'? Most of our people don't know what great things are to be done, and what these things mean for the future. If you don't get enough money this spring, it is your own fault; people don't know what is needed and what is planned, and therefore are not interested enough. . . . In wishing all success to the enterprise, and more 'aggressiveness' to those who manage the collection," etc.

We can only say that we have tried to do all that was possible within the limits of our profession. Since last September hardly an issue of the "Lutheran" and the *Lutheran Witness* has gone out that has not dealt with the matter and shown the necessity of the new buildings, to say nothing of the other and earlier announcements. We have had thousands and thousands of German and English pamphlets produced in which the facts of the case have been presented as clearly as possible in words and pictures, and these pamphlets were available in any number free of charge and postage. All one had to do was to fill out and send off a postcard in order to have these booklets sent to one's home for general free distribution. But in spite of our constant pleading and reminding, many have still not had the pamphlets sent to them, although it has been generally experienced that they are of valuable service in collecting the collection. It is not too late. Now, after Easter, go to work and make the last effort to reach the goal.

However, we have also had some fine successes in this matter.

Many, many congregations, indeed the great majority, have righteously taken up the cause. The sums received amount to \$1,141,273. 48, so that now H358,726. 52 is still lacking in the total. And some congregations, who had always put off collecting, have been industriously at work just in the month of March. Quite a number of congregations in larger towns have, in the last few weeks, sent by post to each individual member the little booklets, accompanied by a letter from the pastor urging the cause. This will certainly have borne good fruit, which will become apparent in the next reckoning. Other congregations, which had already collected, but had not reached the average, have made a new start. And new congregations have also joined the ranks. Thus a pastor writes to us in passing: "I am now in the house collection for the building fund. My

The congregation comes from the synod, and when I came here I found very little understanding and interest in synodal affairs. Things are much better now; but that is why I have delayed the collection for so long."

In particular, however, some of our wealthy members of the congregation, when the situation was explained to them, showed themselves willing to pledge special gifts quite independently of their contributions to the congregational collection. That a generous member of our synod will build the new library alone and has pledged \$87,000 for this purpose has already been announced. But in addition, the building committee has received the following pledges, all from individual members or from a single family:

From Evansville, Ind, \$15,000, \$10,000, and two \$1000 gifts;
 of Brooklyn, N.Y., \$10,000;
 from Chicago, Ill, \$10,000;
 of Minneapolis, Minn. \$10,000;
 from St. Louis, Mo., \$10,000 and several \$5000 gifts;
 From Seymour, Ind, \$5000;
 from Indianapolis, Ind;
 from New York, N. Y., several \$1000 gifts;
 of Baltimore, Md., \$1000;
 Of Richmond, Va, \$1000.

There are reasonable hopes of quite a number of thousand-dollar gifts in various cities and states, and other cities and states are sure to follow by the time Synod is in session. And to these may be added a number of gifts in the amount of \$100 to \$500. The interest in our church work is growing, and the funds are flowing. May these beautiful examples inspire many other wealthy people to follow suit and give greater gifts in the service of the Lord and His kingdom!

Meanwhile, **the bair committees for the new buildings in St. Louis and Seward** are not idle either. One meeting follows another. In Seward they are now examining the designed plan for the new dwelling building, which is so badly needed. Here in St. Louis we are encountering great difficulties. As anyone who knows anything about building matters can tell you, the price of building has again risen quite considerably of late, and it seems impossible to execute really adequate, durable, fireproof buildings for the new Seminary with the appropriated sum of \$1,000,000. And yet the Synod has fixed this sum, which may not be exceeded. Only the Synod itself can take further steps there. Therefore, after a lengthy discussion with the architect, he has been instructed to draw up the plans in such a way as to reduce the estimated cost, which has been calculated by experts for the plans now drawn up. The architect hopes to accomplish this by the middle of May, after which the Building Committee and Board of Directors will consider and advise. Then all will be placed in the hands of the Synod.

L. F.

Whose child is it? The following was in the *Evening Bulletin of Philadelphia, Pa.* on March 10. The headline reads, "State stands above parents in authority over children." And then it says: "Officials of the public schools here emphasize that they have much difficulty . . . with parents who do not appreciate that the State claims a prerogative as guardian of children. The children of this nation belong first and foremost to the state." That is an unbiblical, un-American principle, which must be vigorously opposed, which must be fought in every right way. It is a Russian, socialistic, communistic principle. The pastor of our synod who wrote this testimony

The author of the excerpt from the newspaper sent to us writes: "If this spirit gets the upper hand, one could almost wish that one had no children or only dead children; for what the state makes of the poor children's souls, we can already see en masse. What is to become of them when these principles take root among the people? Then we shall have the Socialist State even more glorious than in Germany." In the school struggles forced upon us, it is not merely a question of our dear gem of a parochial school; we are also witnessing and fighting for the fundamental American principles of liberty, for civil and for religious freedom. From northwestern Canada, where our schools are being so harassed by the state, and where they are being put out of business, we receive a letter:

"The Lutherans will emigrate if they do not regain complete religious freedom. The Christian school is dearer to them than home and country. The history of Saxon emigration will repeat itself. Christians will leave their fatherland for conscience' sake and wander abroad to serve their God according to their knowledge and conscience. A committee of three men is on its way to Mexico. The committee is sent out to look around there for a suitable area to relocate to. If not in Mexico, a suitable place will be found somewhere in the world. We hope and work for the government to change its mind before the committee returns. If by then we have regained our religious freedom, including school rights, there will be no emigration. If, however, the government permits the leaders of the state education system to continue obstinately in their present intolerant position toward our parochial schools, this is a movement with various possibilities." L. F.

Lutheran colleges. Ever and ever in our circles the word has been spoken of the parochial school. And this has not been in vain. A good number of such schools have been established by our congregations and are willingly maintained. The attacks that are being made on these schools at the present time should make us realize their great value for the building of Christ's kingdom, and should renew our zeal for the precious jewel of the Christian school, where it threatens to cool down.

However, Christian colleges are no less important than parochial schools in more ways than one. Our synod also advocated such institutions at an early stage. But the conditions which formerly prevailed were an obstacle to the cause. That is no longer the case in many places. So it should be different in this piece.

Not only the welfare of the youth itself, but also the welfare of the church - to mention only this now - is served by Christian colleges. They provide our youth with protection against the danger of being seduced by unbelieving and irreligious comrades into apostasy from the true faith and into such wickedness as has been seen in more than one place among the pupils of religiously unaffiliated educational institutions. And the more our confirmed boys and girls gather worldly knowledge, by virtue of which they exercise an influence over the circles in which they move, the more they are introduced to the Scriptures and fortified in the truth, the more their Christian judgment is sharpened and their renewed will strengthened by Christian education. The more their Christian judgment is sharpened and their renewed will is strengthened by Christian education, the more profitably they can serve in the church, the better they can counsel in difficult situations, the more capable they are to administer a ministry in the church, and the more salutary is the influence they exert in it. It is just such people who, with efficient training, have a

The people who are inspired by a righteous faith are well suited to their position as reliable leaders of the church. They will certainly prove to be not a disadvantage but an advantage to her.

In connection with this, let it be reported for encouragement how the Luther Institute founded years ago in Chicago has prospered. There are ten full professors at this Lutheran college, and in addition, three assistants. There are 150 pupils attending the academic course, while 151 are engaged in the business course. The school is accredited with the universities of Illinois, as well as with those of adjoining states. Last year an addition to the commodious building was necessary, and now care must be taken to make more room again for the sophomores expected in the fall. More and more it is being recognized in this circle that such Christian colleges are something exceedingly valuable. May their number increase steadily!

A. B.

The new school building of the Kreuzgemeinde in Milwaukee was dedicated on the 3rd Sunday after Epiphany to the service of the three-

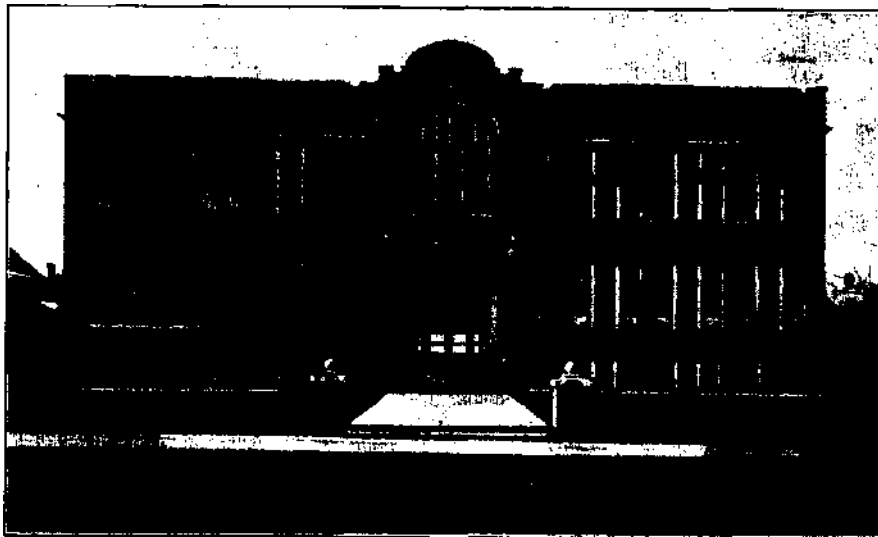
dedicated to some of God. It is a beautiful, spacious, modernly furnished building with five large, well-ventilated classrooms and a large meeting hall that holds about 600 listeners. On the ground floor are various rooms for social gatherings. On the second floor, the women's associations of the community have rooms with the necessary equipment. The cost of the building is about \$75,000.

A community school with the aforementioned special facilities, which after all are only for entertainment and play? Is that proper? The Kreuzgemeinde is of the opinion that it has done it right. The goal they had in mind is: they want to keep the young people in the community together. Young people, even Christian ones who have just outgrown school, are looking for companionship, entertainment, recreation; if they do not find this in their church circles, they easily end up in places where the world's

The divided congregation moved into a house vacated by a generous friend. The faithful flock let themselves be preached and otherwise served by Prof. P. Schelp with the help of Prof. Rehfeldt. Teacher C. Neukuckatz took over the school. Later the congregation appointed Fr. Rehr as their pastor. The latter has now been active in their midst for several months. And visibly God has blessed the faithful confessors. Attendance at the services has increased, according to reports received. The number of students has increased. The rooms are getting **too small**. The congregation must therefore reckon with the necessity of building a church. This is good news. May God continue to strengthen our dear fellow believers in the future, grant them further prosperity, and give them, according to His faithfulness, speedy success in their endeavors!

A. B.

Statistics of our Synod. We hasten to announce in this number the result of the statistics of the Missouri Synod of 1922. According to these, the state of our Synod is as follows (in parentheses after the numbers we add a + or - sign to indicate whether there was an increase or decrease.



New Cross Parish School Building at Milwaukee, Wis.

sinful pleasures of all kinds are offered to children. How many such places there are today in a large city where things are not going well! How great are the dangers for our young people! Now, with God's help, we want to keep our young people together in a home of their own, in the circle of their fellow Lutherans, by presenting what they naturally seek for entertainment and recreation.

On our feast day, after a short farewell party in the old school, the congregation gathered in their church. Dir. W. C. Kohn of the teachers' seminary in River Forest held the German, Prof. Mart. Gräbner, of Concordia College here, the English sermon. After the service in the church, the dedication of the new school, which is about two blocks from the church and old school, took place; Rev. E. F. Schüler, pastor of the congregation, offered the dedicatory prayer. Assisting at the dedication was the assistant pastor, Rev. J. Strafen, who has served the Cross congregation as pastor for over forty-three years. Congregational choirs and the school children sang songs of praise and thanksgiving. The LORD has helped us! May He abide with us with His grace and help! May He graciously build, promote and preserve our Lutheran schools everywhere!

J. Strn.

From our Brazilian District. The part remaining with us of the year ago in Porto Alegre, Brazil,

has taken place): Pastors serving in the preaching office: 2596 (-st 56); congregations: 3447 (-st 126, but of which 55 are in the Brazilian District); souls: 1,041,025 (-st 17,077, of which 4828 are in the Brazilian District); communicant members: 638, 532 (-st 10,075, of which 1908 are in the Brazilian District); weekly schools: 1343 (-st 36 in the United States); school children: 76, 261 (-st 3071); teachers: 1137 (-st 75); women teachers: 343 (-st 23); school-keeping pastors: 473 (-st 14); Saturday and summer schools: 843 (-st 131); school children: 18, 024 (-st 1024); Sunday schools: 1899 (-st 80); school children: 125, 923 (-st 5298). Baptized were 34, 445 (-st 547); confirmed 23, 471 (-st 103); communed 1, 218, 984 (-st 37, 773); married 12, 449 couples (-st 114); buried 12, 397 (-st 69). The value of the church property of the parishes was estimated at \$53, 296, 557 (+ \$3, 957, 227). Raised, so far as has been reported: for parochial purposes \$7, 820, 556 (-st \$458, 244), for non-parochial purposes \$2, 271, 738 (-st \$283,023). There may still be slight changes in these figures due to reports arriving late, but on the whole the result is little affected by them. We reserve the right to add some remarks to these figures in the next number.

E. E.

Domestic.

In thirteen Lutheran theological seminaries in our country, only 296 students are studying at present, eleven fewer than in the previous school year, according to a bulletin. One is very disappointed about this low number, because one had expected to be able to report an increase of students this year. One of the measures taken for the purpose of increasing the number of students is the raising of a fund from which theological students are to be supported. In this connection it should be said that among the eleven seminaries mentioned, our theological seminary at St. Louis Wohl has not been included. Here alone we have more than the number mentioned, and our other seminaries are also filled with students. Where these many pupils and students come from has already been said in the "Lutheran". The fact that we have always had enough students at our disposal is not at least due to the fact that our Synod has held on to parochial schools. We may justly call our parochial schools the first preparatory school of our candidates for the preaching ministry. How many a pastor has thanked his God on his knees that he was allowed to be a pupil in a Christian school in his childhood! For this reason, too, we should be anxious to preserve our parochial schools. J. T. M.

The theology department of Yale University in New Haven, Conn. recently celebrated the centennial of its founding. During these hundred years 3600 students have devoted themselves to the study of theology. Pastors who received their education at Yale are found in every state of the Union. Some 200 missionaries have gone forth from this institution to the heathen countries. Of the graduates, 112 have subsequently become presidents of colleges and universities, and 600 professors in higher schools. Unfortunately, unbelief and false doctrine have also spread at Yale, and so this institution fails in its real purpose of training preachers of the Word of God. This institution, too, is a proof of how the devil endeavors to corrupt the very theological schools with his poison of the soul. May our Christians, when they pray the Lord's Prayer, also remember our teaching institutions!

J. T. M.

The former president of Harvard University, Charles W. Eliot, recently complained that his church fellowship had so few pastors from its own midst. His fellowship, as we know, is the Unitarian fellowship, which believes neither in a triune God nor in salvation through Jesus Christ, the divine Savior of the world, and therefore seeks to be saved by works righteousness. Thus Dr. Eliot belongs to a pagan church fellowship, and we can understand why this church trains few pastors. For paganism has only power to tear down, not to build up. The Unitarian Church would have ceased to exist a long time ago if apostate Christians had not continued to join it, as they have recently done. Such people also mostly form the preachers at the Unitarian congregations; for these are right cesspools of all filth and rubbish that falls away from the Christian church. Charles Eliot himself is a Caiaphas, who in his pride of reason holds judgment on Christum and his doctrine. J. T. M.

Indistinct trombone sounds, writes a change sheet, **are**, like indistinct signals in general, of harm. The trumpet that makes no clear sound in battle, and the signal that does not indicate in the dark night whether the switch is set or not, are of no use. So it is with preachers who bear no clear, bright sign of their faith, and make no definite sound of confession. In our time, when unbelief is spreading everywhere, the Christian

Church confess their Saviour in unmistakable words. Only in this way can the world be served. This applies not only to blatant unbelief, which denies even the main points of Christian doctrine, but to all false teaching that is revealed. All false doctrine must be witnessed against. The sound of joyful confession must ring out clearly to friend and foe alike. This is what our Synod has always advocated, even though it has always made new enemies with this practice.

J. T. M.

Like that immigrant, writes one paper, so do many who call themselves Christians. He was walking along the track of the Lehigh Valley Railroad from New Jersey to Scranton, Pa. with a heavy load of luggage. Some workmen saw him and told him that it was forbidden to walk on the railroad track because one's life was not safe there. To the great astonishment of the workmen, the immigrant pulled a ticket from his pocket and declared that he had a right to walk on the track because of the ticket. It was then explained to him what the ticket was all about, and much astonished, he later boarded the train that ran from New Jersey to Scranton. He had not expected such a privilege; he would have been satisfied had he been allowed to use the track only as a footpath.

As simple-minded as this immigrant are many who call themselves Christians. They see the free pass that Christ, their Saviour, offers them by free grace, put the word of promise in their pockets, and then labor in vain to get to heaven by their own wanderings. All who seek to be saved by their own righteousness are such foolish wanderers, who never reach their destination, but fall prey to destruction. J. T. M.

Of the 86,000 students in the Pittsburgh public schools, only 55,000 receive **religious instruction**, just over half, while 30,000 children grow up without any. This result was arrived at on the basis of detailed inquiries. The figures are therefore probably correct. However, they give us two things to consider, namely, first, that the situation in our country with regard to religious education is extremely sad everywhere, and second, that the realization is gradually breaking through that considerably more emphasis must be placed on religious education than has been the case up to now. Various measures are recommended to remedy this state of affairs. In New York State, for example, five thousand Protestant public school teachers have recently joined together to give the children at least a brief lesson in the Christian religion after regular school hours. We fear that the children will not be much served by this. Our parochial schools are quite different in comparison. Should we not, therefore, at the present time, in view of the neglect of Christian education, come before the world with a mighty testimony in favor of our parochial schools?

J.T.M.

A movement away from Rome is also said to have begun among the Poles in America. As in Poland, so also in this country whole congregations are breaking away from the Roman Church, but retaining their Catholic customs and traditions. What we have to reproach in most of the loose-from-Rome movements is this, that one does not actually recognize why one should loose oneself from Rome, namely, for the sake of the false works doctrine which Rome teaches in contrast to the gospel of the free grace of God in Christ. He who does not recognize that the pope sets aside Christ, the only Savior of sinners, and his dear gospel, will miss the right, even though he breaks away from Rome. All men, both within and without the papacy, are advised to study the Scriptures diligently, so that the

May the Holy Spirit guide them into all truth, but especially into the delicious truth that man is saved by grace alone through faith in Christ, over every Los-von-Rom movement that leads to the Scriptures and to Christ, we rejoice with all our hearts.
J.T.M.

Laws and violation of the law. In our country, probably more than in others, there is the bad habit of trying to regulate the whole life of individual citizens by laws. In this way one also wants to make people into Christians, at least outwardly, through laws. In a letter we received, we were asked to declare to the Federal Government that our country is a Christian fei, and that the government should therefore endeavor to preserve Christian discipline and morality. **We are** unwilling to comply with this request. The reason for our action is this: the matter is being approached from the wrong end. Christian discipline and morality cannot be instilled into a people by laws. Laws can, however, have the effect of punishing any wrongdoers. But this does not improve the people; at the most, it raises hypocrites. Christian discipline and customs come only through the preaching of the Word of God, through which the Holy Spirit works. We therefore also want to preach God's Word, as far as we are given the opportunity to do so, and would urge all Christian preachers to do the same. Especially Christian parents should also diligently apply God's Word in their circles. In this way Christian discipline and morality will be preserved.

J. T. M.

Abroad.

The need in Germany will rise highest this month and next. We are informed by reliable sources that no less a person than the Chancellor of the German Reich himself, Dr. Wilhelm Kuno, in a letter to the head of a New York firm which sends goods and parcels to Germany, expressly says that the worst time that has ever occurred in the history of the world will come in the month of April and May for the population of Germany. Almost all supplies have been exhausted. We pass on this news to fill the hands of our New York Relief Commission, and in this way also communicate it to the members of the Walther League, who have lately again organized a large collection of clothing and other necessities of life, which will be sent to Germany in the near future. Three hundred tons of clothing, filling twenty freight railroad cars, are ready for shipment in Boston. "Let us do good, and not be weary!" Gal. 6:9. "Break bread for the hungry! ... If thou seest any naked, clothe him." Is. 58, 7. Give ... in godliness brotherly love, and in brotherly love common love," 2 Petr. 1, 7.
L. F.

. God's Ways. Readers of the "Lutheran" know that we have been in contact with Lutheran circles in Finland for about two years. The beginning was strange enough, and the aftermath shows once more how God takes outward things into His service and sets something in motion which has greater consequences than we short-sighted people at first think. One member of our synod, Rev. Th. Hanssen, in Iowa, reads and writes the world language, called Esperanto, whereby people who are otherwise unable to do so because of ignorance of the languages in question can communicate with each other. These Esperantists write letters to each other, even without knowing each other. Esperanto is also very popular and widespread in small Finland, since relatively few people understand the Finnish language. Thus our Father Hanssen comes through these

The Finnish people, who hardly knew anything about us, became aware of us and we of them. The letters soon dealt with theological and ecclesiastical questions. Finnish pastors travel to Germany to get to know our brethren in the Free Church personally and to discuss doctrine with them, and it turns out that quite a number of Finnish Lutherans confess the same things as the Free Church and our Synod. Then, when Prof. Dau was in Europe, he also visited Finland with Father Michael of Denmark. Later the President of the Free Church, M. Willkomm, and Michael were there again to visit and negotiate. From St. Louis we correspond with Finland, Finnish pastors read our magazines and books, and we try to learn something from their Finnish papers as well. We are getting closer and closer to each other.

But this acquaintance has had other consequences. A young Finnish theologian, Fr. A. Wegelius, came to America last September and has been eagerly listening to lectures here in St. Louis all this academic year. One of his study friends from Finland, who has been a pastor in our country for several years, also listened diligently to the lectures here for several months, has now returned to his congregations, but intends to come back another year. And now a whole small local synod is also approaching our synod, the so-called Finnish National Church. On February 20, a conference was held in Ironwood, Mich. between its president, Rev. K. E. Salonen, and one of its pastors, on the one hand, and our district president, Rev. H. Daib, and some pastors of our synod, on the other, at which great unity in doctrine was found. Another conference will be held after Easter, delegates from our Synod will visit the Finnish Synod in June, and at any rate a plan will be submitted to our Synodical Assembly at Fort Wayne for closer connection of this Finnish Synod with our Synod. May God give His blessing to this!

That is how wonderful God's ways are. So small outward things lead to church events and movements. The Finnish National Church at present numbers 23 pastors, 61 congregations, and 10,000 souls, and is represented in our country in Massachusetts, New York, New Hampshire, New Jersey, Ohio, Michigan, Minnesota, North Dakota, and South Dakota, and also in Ontario and Alberta in Canada.
L. F.

Conference Blessing. It is known that the Baptists will soon meet in Stockholm, the capital of Sweden, for a general conference. Baptists from all parts of the world will meet in Stockholm to discuss the welfare and especially the missionary work of their church. We do not want to speak out against this world conference of Baptists. As here, so also over there the Baptists unfortunately all too often penetrate Christian circles and proselytize where they have neither office nor profession, confuse consciences and do harm. One thing, however, we can learn from them, and that is their astonishing zeal for their church. In order to make the World Conference as beneficial as possible, all lay people who can make it possible are encouraged to participate. Also, congregations are advised to send their pastors to Stockholm on the grounds that they will return with greater zeal for the work at home and with a better overview of the overall work of the church. "If a church," writes a Baptist paper, "sends its pastor to the World Conference, it has so great a blessing from it, that the travelling expenses must seem but very small beside it." This is indeed true, and we too want to remember this for our Synod of Delegates meeting in June. Our Lutheran

Christians who attend will certainly be greatly blessed by listening diligently to the important proceedings which are held there; and congregations who send their pastors, teachers, and deputies to synod will not regret the comparatively small expense. Now, as our synod grows, all, pastors and laity alike, must take care that the welfare of both the individual congregations and the church at large, with its tremendous missionary obligation, be rightly considered. As the Church grows, so does our responsibility and our obligation.

J. T. M.

The second word of the Risen Lord.

There were many women weeping in Israel on the day that Jesus rose from the dead. But Jesus did not come to any of them, except to Mary Magdalene alone. He did not want to get rid of the weeping. Only three days before he had said to the women of Jerusalem, Weep. "Weep for yourselves and for your children!" Luk 23, 28. If He wanted to take weeping out of the world, He would take away the most distinguished external means that can lead men to God, namely, pain. He would take away all the words of God that speak of the blessing of pain, from the one that says, "Suffering teaches you to take heed," Isa. 28:19, to the testimony of the Epistle to the Hebrews: "All chastening, when it comes, seems to us not to be joy but sorrow; but afterward it yields the peaceful fruit of righteousness," Heb. 12:11. Jesus Himself offered up tears to God and was crowned with suffering. This is the way also for His own and will remain so as long as this time lasts.

But there is a weeping that He does not want, the weeping of Mary Magdalene at His tomb. His second word is directed to her, after He first greeted the women with His "Greetings!" literally: "Rejoice!" Matth. 28, 9. "Why are you weeping?" He asks Mary, Joh. 20, 15. Why are you weeping, since the tomb is empty? If it had not been empty, she would have had cause to weep; then it would have been certain that death had held him. But now she has no cause to weep. For she weeps not for any earthly loss, or because earthly pains afflict her; she weeps only for Jesus. These tears were not wrong in themselves, for she had lost the one who once delivered her from seven devils, Luk 8:2. Whoever was led such paths of grace and once rested blissfully in the shadow of His love, may well weep when he has lost Jesus. Nevertheless, Jesus asks just Mary Magdalene, "Why weepest thou?" It is not that she seeks him with tears that he reproves; for this very reason he dignifies her to be allowed to see him this very day. But that she still weeps at his open grave, and will not be comforted even by the mouth of angels, makes him address his question to her. He for whom she mourns is not dead. He whom she seeks is not far away. She has only to open her eyes to see him who, full of grace and truth, has now come near to her. What is Mary weeping for?

The question of Jesus was the beginning of comfort for Mary. She does another counter-question, and then he says to her, "Mary!" Now she realizes how near her consolation was, and she did not suspect it. Therefore Jesus, when He was risen, exercised that as the first prerogative of God, to reveal Himself to Mary weeping for His loss, "Whom seekest thou?" "Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine," Isa. 43:1.

An Easter Sermon.

On Easter Monday, a pastor had been called to a family in the country for the baptism of a child. After the holy act, they sat down to drink coffee. I don't remember, the pastor told me later, how we came to talk about the resurrection of the dead. Enough, a young man in the company, who might have been out of town, dropped the somewhat derisive remark, "Wat tot ist, is tot!" This was ridiculous to some young girls. Then it was quiet for a while, so that some of them became embarrassed and, without knowing why, looked at me, for I had deliberately not let it be known, either by an expression or by a word, what I thought of that remark. But I felt that now there was wind in the sails.

A dignified old man moved his chair far from the table and drummed his fingers on the rim of his cup. "Yes," he then raised, speaking very stretched, "there have always been those who were not present when the Risen Lord revealed Himself to the disciples, who then come so behind and say: 'It is nothing; I will not believe it if I do not see it.'"

The old man spoke all this in Low German, which I unfortunately cannot reproduce. But his words had something solemn and did not fail to make an impression. Only the young man seemed little moved by it. He paused in lighting the cigar until the match had burned down, but continued calmly in this business when the old man fell silent. Now he addressed the not unusual question to me: "Do you believe that the dead rise again? You are a studied man."

"That is why I believe it all the more," I replied, "for everything I have studied about it in the book of books as well as in the book of nature proves it to me. But I don't think I'll convince you with it; for the likes of you are wont to say then that we ministers believe just for the sake of the office." It was much more important to me that the old man should speak again. But he had gone out in the meantime, and only came back after a while with a cherry branch in his hand.

"Would you believe," the old man turned to the young man, "would you believe that such a barren wood would ever bear blossoms, leaves, and red, juicy fruit if you had never seen it? Then he took a hen's egg out of his pocket: "Would you believe that this egg would ever grow feathers and fly up into the air again, if you had never seen it?" At last he held a grain of barley almost under the unbeliever's nose: "Would you believe, my dear man, that this grain could grow taller than you once more, if you had never seen it? No, I say. But I believe that if you were to see it now for the first time, how a living bird crawls out of a piece of chalk, you would be a little frightened. But how frightened you and your kind will be then, when on Judgment Day the graves shall burst, and the coffins shall crack, and the bodies of those who slept in them shall come forth!"

With that, this Easter sermon came to an end. The old man sat down. The young man would have liked to get up and leave, but he sat as if he were nailed down. Everyone was silent. No one laughed. Outside it began to darken. The crescent moon hung silvery over the spring forest. As I walked home, I met a crowd of children singing through the forest with bright voices:

World lay in bonds, Christ is risen: Rejoice, rejoice, O Christianity!

Even if there were a thousand hells and a hundred thousand deaths, they would still be but a speck and a drop compared to Christ's resurrection, victory, and triumph. (Luther.)

This is how we feel about statistics: if all pastors do not send in "their" report, then the statistics are incomplete, lose much of their value, and the joy is spoiled. This year's statistics are more complete than any in recent years.

Our communities. We now come to the congregations. We now have 3460 congregations in our synod, which is an increase of 107 congregations compared to last year. Of these, of course, 55 congregations come from Brazil, because this year we received a complete report from there. So we have grown by 52 congregations in our country. A beautiful increase!

Connection to the Synod. Of our congregations, 1090 have not yet joined the synod. The congregations that are affiliated send their representatives to the synod, and there they discuss how they want to build and maintain their teaching institutions, how they want to train pastors, how they want to do missionary work, etc. The other congregations who have not joined then enjoy the blessing with them. The synodal congregations have to set the table, prepare everything, and finally wash the dishes. Wouldn't it be nice if everyone else helped out? The synod asks nothing more of the congregations than that they all want to join in the deliberations and vote. How much more we could do then!

Souls. The number of souls in our Synod is now 1,041, 514. That is an increase of 17, 566 souls. Of these, however, 4824 come from Brazil. So we have grown in our own country by almost 13,000. And yet, could the increase not be even greater? 35,708 were baptized last year, while only 12,480 died. Should we not have increased by 23,228? This reminds us that some are falling away from us again. If only one or two in each congregation turn their backs on the church, it is already in the thousands. We regret this, but we do not wonder at it. Among the twelve disciples of Jesus was one Judas Iscariot. In the time of temptation some fall away, says the Saviour Luk. 8, 13. When the temptation comes from the sects or from the world, then some go to all kinds of other churches or become fond of the world. We can do nothing but warn and admonish them faithfully. If only we would do our duty faithfully in these matters! Therefore, as soon as we notice that one of our confreres is becoming careless or indifferent - the pastor often does not notice it so quickly, especially in larger congregations - we want to do what we can so that he does not fall from the right path.

Communing and voting members. The number of communicants or confirmed members is now 638,951, an increase of 10,283, and the number of voting members has increased by 4389 to 164,014. How should all these voting members help in the congregational meetings to deliberate and decide what is for the good of the congregation and the church!

The ratio of men to women. In the Lutheran Church in this country we find 52. 9 percent women and 47. 1 percent men. So we have more women than men in our church. However, in this respect we are still considerably better off than the other church communities with the exception of the Roman Catholic Church.

Church, whose percentage of women is 51. 9. The Protestant sects, Methodists, Baptists, Presbyterians, etc., usually have 60 per cent or more of women in their churches. In many cases this comes from the lodges. While the woman likes to go to her church on Sunday, the man has his "church" in the lodge. Oh how beautiful it is in a family when both parts adhere to the church, when in truth it is said: "Your people are my people, and your God is. my God"! Ruth 1:16.

Let us stop here for today and in the next issue we will continue to talk about our schools, teaching institutions and missions, about baptisms, language, our finances and some other things. E. E.

The firstfruits of our heathen mission in Shihnanfu, China.

On January 7 of this year, our dear missionaries in Shihnanfu had the great joy of baptizing their first Gentile Christians.



East end of the city of Shihnanfu on the Chin River.
Our little mission chapel is located in this part of town.

This was certainly an extremely important event for all concerned. Since 1920 our missionaries had been working in that great city, though not a little hindered by the turmoil of war, without feeling any outward success of their work. They often thought that the Lord had heard their prayer and would bring souls from their listeners, but each time their hopes were dashed by the fickleness of the catechumens. Thus the missionaries had to rely on patient teaching and praying and waiting.

O how hard it is in the land of the Gentiles! Everywhere there is nothing but the abomination of idolatry, and beside it the persistent sowing of the Word without any discernible harvest. Sometimes the missionary fears that he is laboring in vain, that he is spending his strength in vain and uselessly. If the Holy Spirit does not make the heart firm in God's Word and in the calling, discouragement and despondency easily creep in.

At last the hour of the Lord had come for Shihnanfu. The tear-seed of the Word was now to bear fruit. The careful teaching of Christian doctrine penetrated the hearts of some of the listeners. As once to Lydia, so the Lord opened the hearts of these, that they might give heed to the word, Acts 16:14. 16, 14. They became believers in Jesus.

Christum as believing in the Saviour of the world, as in their own Saviour.

Of course, their former pagan idolatry was now over. With disgust they turned away from the images of wood or stone and confessed the triune



The first baptized at our mission station Shihnanfu in China.

God, Father, Son and Holy Spirit, as the only true God. With joy our missionaries heard the request for holy baptism that followed of its own accord.

On January 7, the Feast of the Epiphany, the Christmas of the Gentiles, was celebrated. For this very day our missionaries appointed the high act of holy baptism. How the heart of our messengers must have beaten faster when they saw seventeen persons before them, all awaiting baptism! One of the attached pictures shows us a couple with their five children, a father with two sons, another father with two daughters, and four children from our little orphanage in that city sitting in the very first row. The third boy from the left is blind. All of them received the Blessed Sacrament.



Our mission school in Shihnanfu in May 1921.

Above left, Missionary A. Gebhardt; above center, Missionary E. Riedel.

Of course, the baptism of these seventeen people has not remained silent in the city. Many pagans will have been angry about it and also blasphemed in their pagan way. This cannot be otherwise because the devil has his work in them and they are captive to his will, 2 Tim. 2, 26.

But others will also have heard and asked what it is about the Christian faith and Christian baptism that is so important.

...on themselves. Thus they have become aware of our discordant services and will probably also attend them from time to time. And what they then hear, may the Holy Spirit impress it deeply on their conscience and heart and make it a lasting blessing for them.

Our dear missionaries, however, must have rejoiced with all their hearts over these firstfruits from the Gentiles in Shihnanfu. At last they had a small Christian congregation in this city, which was not ashamed of the Savior. Certainly on this day fervent prayers went up to the Lord of the church that he would also complete the good work that had been started.

And we in the homeland do not want to forget to give thanks for this blessing that the Lord has placed on the work of our missionaries. The Lord still confesses His word. It is still a power of God that makes blessed, no less in faraway China than here in America.

Let us therefore not slacken in our zeal for the mission. As much as is in us, the word of God is to be carried further and further into the night of paganism.

May the Lord grant our dear missionaries new fidelity to their work and an ever more abundant harvest!

Friedr. Brand.

To the ecclesiastical chronicle.

From our Synod.

Unanimous Action. During Easter week, the visitors of the Western District met with the president, a vice-president, and the treasurer of the district, and discussed matters of the district, including especially the condition of the coffers. They then sent to all the pastors and congregations of the District the following letter, which is self-explanatory:

"Beloved brethren! The Conference of Visitors, assembled at St. Louis, has unanimously resolved to present without delay the following emergency to all our congregations for their serious consideration. Of the sum appropriated by the last Synod for the building fund, we are unfortunately still short -358, 161, and in the other principal funds we have a total deficit of -151, 617. 73. What a depressing influence it would probably exert on the Synod now soon to meet, if this emergency were not vigorously remedied at once! Our district should at least raise another \$20,000 for the building fund, to accomplish the object set before it. What municipality that has not yet done its duty could be responsible if it did not now quickly do its utmost to make up for what it has neglected to do? Even congregations that have exceeded their quota should give their members another opportunity to make an extra contribution for this important purpose. If possible, make an appropriation from the Ready Help Fund. In addition, we want to do immediately what we can for the other castes. Finally, do not forget to send in all the money collected immediately. What is not in the hands of our treasurer on May 15 cannot be accounted for until Synod. May God grant us all to will and to do according to His good pleasure! H. Maack, Secretary. Rich. Kretschmar, President."

L.F.

Unity of action is especially needed in these weeks as we come together in right joyfulness for the Synod.

March 31, 1923.

1) For this year find for this cash -3200.00 necessary. An expected coffee stock of -1700.00 was deducted from the budget.

2) For this year find necessary for this cash -200,000.00. A projected cash balance of -50,000.00 has been deducted from the budget.

3) For this year find necessary for this cash -100,000.00. A projected cash balance of -50,000.00 has been deducted from the budget.

4) Includes -5008. 48 received from Treasurer Wm. Lehr, but cannot be accounted for in the budget.

5) Includes -10,000.00 - one-tenth of the 1922 Concordia Publishing House dividends.

6) Includes -859. 75 received from casifier Aug. Lange but cannot be accounted for in budget.

Theo. W. Eckhart, Financial Secretary.

deducted from the budget.

Our Next Synod. By the time this number of The Lutheran comes into the hands of readers, it will be only two months before the convening of our next great triennial Synodal Assembly at Fort Wayne, Ind. It will begin on June 20, and its session will extend over ten days. Delegates will come from all parts of our great, wide Synodical territory: Pastors, teachers, and congregational delegates, besides a number of representatives from the various teaching institutions, mission commissions, and other agencies and commissions, amounting to about 500 men. It can already be said that important matters, matters of far-reaching significance, will be presented to the Synod for discussion and possible decision, matters that relate especially to the expansion of our church work, to which the Lord of the Church has called us. And from this it is the duty of all delegates to deal with these matters beforehand, so that they may come to the Synod somewhat prepared. Therefore, the main matters to be discussed, the reports of the authorities and commissions and the so-called "submissions", will be printed beforehand and sent to all delegates in good time. These reports and submissions are to be carefully read, thought through, and considered well in advance of Synod. And since these reports and submissions often refer to earlier deliberations and decisions, it is of great advantage to go through the earlier synodal reports again, especially the last report of 1920, and to familiarize oneself with the institutions of the synod and with the whole business of a synodal assembly. This is especially true of those delegates among the pastors, teachers, and members of the congregation who are coming to this Synod of Delegates as representatives for the first time. The better they are acquainted with all the details which comprise our synodal work, the better they will be able to maintain their office, and the more understandingly they will be able to participate in the deliberations and decision-making.

Among the matters on which reports are to be heard, deliberations held and decisions taken, two stand out in particular. These are our teaching and our missions. How God has blessed our missions in the last three years, our Inner and Outer Missions! The difficult times that the world war brought to our missions are over, the consequences of the war are as good as overcome, one door after another is opening for us both in our own country and in other parts of the world. May we only be willing and ready to carry on the missionary work even more diligently and zealously, and show this by placing even more of our earthly means at the disposal of the Lord of the Church!

And now our educational institutions! We have not yet finished the tasks set before us by the last Synod, and already new great tasks are approaching us. All our teaching institutions are full and overcrowded; more room must be made to accommodate the blessings that the Lord has bestowed upon us in our seminaries and colleges. Shall we then become discouraged and sullen, and, when new gifts and sacrifices are demanded of us, say, "He that wills it, shall make it? Or shall we not rather rejoice with all our hearts that the Lord of the Church, our victoriously risen and exalted Saviour, has bestowed such a blessing upon our little, still with

has laid the work of the church, which is so full of defects and infirmities? Shall we not thank him from the bottom of our hearts, that he dignifies us to continue working for him as long as it is day, before the night comes, when no one can work? And shall not the words of the Psalm apply to us, which David already spoke of the Saviour's New Testament people, the words so encouraging just at this time, between Easter and the Ascension: "After thy victory thy people will willingly sacrifice to thee in holy adornment," Ps. 110:3? L. F.

The internal expansion of our educational institutions. Already the external expansion of our educational institutions will have to occupy us a great deal at the next Synod, namely that the necessary rooms for the growing number of our pupils and students will be procured. But even more important is the inner development of them. Our colleges in particular, to which ever greater demands are being made at the present time, are suffering as a result of the lack of necessary, suitable teaching staff. In the last two years they have tried to help themselves to some extent by employing assistant teachers. This is all right if it is a matter of one or two young assistants working alongside and under the supervision of older, experienced teachers. But if too many untested teachers work at an institution, it is a disadvantage that harms the whole institution system. This school year we have about twenty such assistants, and most of them are not candidates or younger pastors, but students of our seminary who have not yet completed their studies.

We will have to wait for a number of requests from the authorities concerned for the establishment of new, permanent professorships. And if we really want to maintain our education system in its present form.



P. Fr. King, -f1922.

If we want to maintain and even improve our church in a good condition, we must pay due attention to this point. Sufficient teachers, capable teachers, teachers who are always attentive to the proper training of the future servants of the church, are even more necessary than new beautiful buildings and good external facilities. And if, for this reason, a number of new teaching positions are established and, as a result, increased demands are made on the synodal treasury, from which these teachers must be paid, we do not want to refuse in this respect what the welfare and prosperity of the church demands.

In this connection let us also remember the work which a number of our laymen have freely undertaken during the last two years, especially in the interest of our teaching institutions. We mean the work of the Postgraduate Home Society and its establishment of a study home in New York, N. Y. The delegates to the last Synod in Detroit will remember that the following committee report was adopted by Synod: "Some generous laymen have endowed a fund, the proceeds of which are to be used for the establishment of a study home for such professors and candidates as intend to undertake special studies in a particular subject. We recommend that Synod resolve to give a hearty welcome to such an attempt on the part of our brethren in New York." (Report, p. 81.)

Blessed Frederick King in particular has been tirelessly working for such a study home for years, and after overcoming many difficulties he lived to see the plan come to fruition. About a year ago the study home shown here in the picture was purchased by the aforementioned association. During the first year, from 1921 to 1922, two of our St. Louis candidates studied with financial aid from the Society. Last summer, six young professors at our schools were granted the necessary aid so that they could pursue special subject studies in a summer course during the vacation period, which will be of great value to them for their teaching activities. This school year, seven candidates, some of whom were already assistant teachers at our institutions, are studying at Columbia University in New York and have completed their degrees.



The property of the Postgraduate Home Society at New York, N. Y.

have not completed. And these assistants have to teach some of the beginners, which is especially important, and more often in basic subjects. The synod in June will be...

Apartment in this dormitory. And for the coming summer holidays the Society will make it possible for nine younger professors and assistant teachers to continue their training in their subject. This is, as I have said, a very meritorious work which these lay brothers are carrying out out of love for our Church and its institutions and in general in the interest of higher education, for which we want to be grateful to them and to which we wish even more participants and members as well as blessed continuation.

L. F.

A beautiful bequest. The sum of \$9147. 37 has recently been transferred to our **synod**. This is the testamentary bequest of the late H. F. Behrends, a former member of P. H. A. Schroeder's congregation at Thomasboro, Ill. According to the wishes of the deceased, one fifth of the sum will be given to the Negro Mission; the remaining sum, about which the deceased made no special provision, will be used in the building of the seminary in St. Louis. This is done in the spirit of the relatives who were asked for advice. A plain tablet, placed in an appropriate place in the Seminary, will honor the memory of the dear brother. It is becoming more and more customary in our circles, thank God, for people of earthly wealth to consider the works of our Synod in their wills or to make a donation themselves before their death. While you do not know, my dear Christian, how your children will use your fortune after your death, you can be sure that such endowments for our educational institutions and missions will bring temporal and eternal blessings to your children and many others. Luther concludes his famous sermon on keeping children in school with an earnest exhortation to the rich to remember schools in their wills. His words are these: "Here the rich should give their wills, as those have done who have endowed some scholarships; that would be right to give your money to the churches. Here you do not deliver the souls of the dead from purgatory, but by preserving the divine offices you help both the living and the future, who are not yet born, so that they do not enter purgatory, yes, so that they are delivered from hell and go to heaven, and the living so that they have peace and a chamber. This would be a praiseworthy, Christian testament; there God would delight in it, and would again bless and honor thee, that thou also mightest delight in it." **F. Pf.**

"My word shall not again come to me void," **Is.** 55, 11, this promise of the faithful God will no doubt also be fulfilled in the word that was proclaimed again in our churches and elsewhere during the past Passion season, in the large cities especially also in centrally located places, in theaters and halls. In Buffalo this year, for the first time, we had such communal half-hour Passion services in the center of the city during Silent Week from Monday to Good Friday. The preachers were the Rev. H. P. Eckhardt of Pittsburgh, Pa., D. H. B. Hemmeter of Rochester, N. Y., and M. Walker of Buffalo, N. Y. All services were well attended in spite of the grim cold. 4032 souls heard the word of the cross, among them many strangers, some who, though called Christians, had never heard the gospel of the crucified Savior of sinners, nor would they ever have been induced to enter a Lutheran house of worship. Surely this is also a way of becoming all things to all men, so that some may be won and made blessed, 1 Cor. 9:22. Many also expressly expressed their joy over the Word of God that was heard and over the delicious passion songs that were sung. The sermon of Fr. M. Walker on Good Friday: "He is saved for them all.

5, 15, as well as the scripture passage, the prayer and the songs were also sent out by radio, and letters of thanks came and still come from near and far, from fellow believers and from others. Especially gratifying and instructive for us is a letter from a Baptist preacher from the state of Maine, in which he expresses his heartfelt thanks for the beautiful sermon and says, among other things: "Oh that such sermons were heard everywhere, even in our union services! In our town a Unitarian preached the Good Friday sermon in the joint service of all Protestant churches. He knew nothing better to do with Christ's death on the cross than to praise it as a heroic and martyrly death. Yes, heroic death in a good cause is the highest and best thing men can think of and do; but Christ's death on the cross for us, to redeem us, is the highest and best thing God himself could think of and do." Let us preach this to our fellowmen in the future; the fruit will not fail to come.

A. H. D.

Domestic.

While the church often meddles in the affairs of **the** state, the state also likes to meddle in the affairs of the church. That's what South Dakota did recently. While that state set aside only one hour of the school week for the religious instruction of children, it hinted to the churches that they must be more energetic in their work and bring their children more under the influence of the Word of God. Such an admonition, however, is needed by some church communities. Nevertheless, it is not for the state to determine how a church should carry on its work. The schools also fell under the rebuke of the state. For they are to arrange the instruction in such a way that it goes entirely toward inculcating in the children morality, a good conscience, reverence for their parents and for age in general. The state has a right to do this, although without God's word not much can be achieved in this area. Finally, the state also exhorted the parents, urging them to work to preserve the good influence of the parental home on the children by teaching them honesty, love of truth, and consideration for others in the parental home. This advice is also good. But the legislators of South Dakota could and should have done something even better. They should have advised all Christians to establish Christian schools. Instead, the state of South Dakota is committing suicide and eradicating Christian schools. But it will have the same blessing from that as the Roman Empire once had when it persecuted the Christian Church.

J. T. M.

The Word of God compares those who do not remain faithful to the doctrine of Christ to **waves that are tossed about by the wind**. Recently a woman who had been baptized and taught in the Lutheran church became a member of a Presbyterian community. But soon she was no longer comfortable even in this church community. And so she turned to her Presbyterian paper for advice. She would like, she wrote, to remain in the Presbyterian Church, but she realized that she must be baptized anew, and that by immersion; hence her inquiry whether her pastor might not immerse her. The answer she received was that she should safely join the Baptists, as they were "a noble body of believers."

The advice and the reasoning are both wrong. Whoever advises a Christian in this way simply ignores all doctrinal differences. But where such a unionistic spirit prevails, right edification in God's word and right firmness in doctrine can never come about. Soon that woman will no longer be happy with the Baptists either.

will then turn to the Holiness Churches, where she believes she will be endowed by the Holy Spirit with great miraculous gifts. Finally, the whole Christian religion will become a mockery to her, and she will fall into the arms of the devil, who will plunge her into utter despair. J. T. M.

Protest against the teaching of Darwin's theory of evolution in the public schools. A meeting was held in Minneapolis, Minn., on March 18, protesting against the teaching of evolution in the public schools, and against the use of such books as take a stand against the Bible and the Christian religion. The following works were named: H. G. Wells' *Outline of History*, Hendrik van Loon's *History of Mankind*, and Ross' *Social Psychology*. In these and other books used in the public schools are found the following sentences: "The doctrines presented in the first book of Moses are neither scientifically nor historically correct." "An aquatic animal was the first father of the human race." "Where religion does not agree with science, cast religion aside." "The Lord's Supper is a remnant of a heathen custom by which barbarian nations ate their own gods," etc. Among other things, it was stated in this meeting: "We would be cowards if we did not insist on our rights. The Bible is put out of the State school, and ungodly doctrines are taught in the public schools of Minnesota. The state authorities are permitting the rising generation to be educated in our schools against the Word of God and in the interest of unbelief. It is time we told the teachers in the public schools that they must no longer teach such false doctrine. We have a perfect right to do so." This protest was vigorously supported the next day by a conference of Presbyterian preachers. Certainly, a timely testimony! But from all this it is becoming clearer to us every day how needful our Christian church schools are.

J. T. M.

of the wide prevalence -of crime in our country, the secretary of the National Reform Association, James S. McGaw, recently judged as follows: "America is the most crime-ridden nation on the face of the earth. This is because in our education we have sown the wind of secularism; now we are reaping the storm of criminal lawlessness. The new criminal world is fifteen to twenty-five years old and considers human life the most worthless thing there is. The Bible has always been mightier than the bullet and morality more effective than mounted police. It is time that a law be passed in Ohio whereby Bible study is made compulsory in the public schools." What the man says about the spread of criminal lawlessness is, alas, only too true. Only the evil is not abolished by, the Bible being read in the public schools. The Bible does, however, elevate morality, but by making men Christians. Men who have known their sins from the divine law, and have become God's children by faith, walk in God's ways, and avoid sin and shame. But if this latter is to be accomplished, more must be done in the public schools than simple Bible reading. The religion that is contained in the Bible, the Word of God, must be taught. To teach the Christian religion, however, is not the business of the State, but of the Church, to which Christ commanded, "Teach them to observe all things whatsoever I have commanded you." Matt. 28:20. There will be more and more mingling of church and state in our country. J. T. M.

The Pope the Right Antichrist. At the dedication of a girls' home a Roman priest preached, as reported in the Roman Catholic paper blaspheme *Western Catholic*, as follows:

"We priests of the Catholic Church are empowered by virtue of our ordination, by virtue of the power which we receive there, to offer sacrifices for the sins of men, and it belongs to this power that when we stand at the holy altar we command not only the faithful who look to us as their fathers in Christ, but Almighty God Himself. This is not presumption on our part; this is the truth. The angels in heaven, when called before the throne to receive his commands, tremble, and hide their faces in timidity and reverence. The holy Mother of God, standing before the throne of the Most High, supplicates and pleads for men. But the priest of God, standing at the altar, whispers the words of institution over a piece of bread, and these words echo through the regions of heaven up to the throne of Almighty God, and as soon as the command is given, He descends from His throne of glory and makes His dwelling among men." These words may give us some clearness as to why Luther wrote his paper, "The Papacy at Rome, Endowed by the Devil."

J. T. M.

The Papal Church loses nothing by being fought in an unjust way. In Canada, for example, a number of the most beautiful Catholic churches have recently been destroyed by fire, causing losses of millions of dollars and destroying valuable works of art. It is suspected that arson was involved, but the culprits cannot be traced. If the burning of these churches was done out of enmity against the Roman priesthood, the arsonists are mistaken if they think that they have harmed the papacy in this way. The pope must be fought by exposing his heresies. By the smallest word of God, which pillories the harm of the Papal Church, a wound is inflicted on the Papacy, from which it bleeds to death. This manner Luther followed with happy success.

J. T. M.

Evil Seed, Evil Harvest. One hundred years have elapsed since the birth of the notorious enemy of Christ, Ernst Renan, and unbelieving newspapers and magazines have taken the opportunity to celebrate anew the man who had almost fallen into oblivion. Even the American paper, *The Independent*, which is studied in many state schools, devoted a few columns to the reckless Frenchman, calling him "the prince of scientific historians". Thus the paper shows how superficial, mistaken, and misleading it is in its judgment. Renan was neither scientific nor a historian, but a twister of history blinded by unbelief. Thus he shows himself in his book, "The History of the People of Israel," and especially in his disgraceful work, "The Life of JEsu." To the facile, reasoning Frenchman Renan, JEsu was neither the Son of God nor the God-man Redeemer of the world, but only a Jewish rabbi who gloriously advocated a new doctrine, but died miserably for it. According to Renan, the preacher Solomon was a forerunner and kindred spirit of the mocker Heinrich Heine. From such a standpoint Renan wrote history, making a fool of himself before all the world. And yet the *Independent* judges of him, "The utter sincerity of Renan the historian cannot be doubted. In one respect at least the work 'The Life of JEsu' stands before all the world as a brilliant product." And further, "Just read the introduction to Renan's translation of Ecclesiastes. There Renan shows himself

most brilliant - learned, graceful, edifying, entertaining, etc."

Woe to our people if such scoffers as Renan was, and as Wells and van Loon are now, are painted before the rising generation as models of scientific historians! Are our state schools, then, to bring up enemies of Christ? Christian parents may take it upon themselves to watch what their children who attend the State school learn and read! Where there is evil sowing, evil reaping must follow.

J. T. M.

How the world war came about was recently shown by the well-known American financial statistician Roger Babson in a book written on this subject. He says, "As statistics prove, the reason world war came about was because the world developed well spiritually, but not spiritually. Thus the world lacked right control." This means nothing more than that the world has set aside godliness in the last fifty years. So interpreted, Babson's statements pretty much agree with what others have also said about the cause of the world war. Even today, covetousness, hatred, and envy find the driving forces that keep the poor world in distress and misery. Pride and arrogance have poisoned the souls of the people, and in self-conceit they reject the physician who alone can help. If things go on like this, there will no doubt soon be war and bloodshed again, and there will be no end to the misery until God finally comes to judge. Our Christian duty, therefore, as witnesses to the truth, and as under-doctors in the service of Christ, is clear. We must tell the world that spiritual progress alone leads to destruction, while right spiritual progress through faith in Christ brings salvation and blessing, both on earth and in heaven. Let us not hide our light under a bushel! J. T. M.

Abroad.

A noble work of charity is being done by the daughter of the former Swedish envoy in Petersburg, Miss Elsa Brandstrom, who is at present in America to arouse interest in the relief work in Russia by lecturing. Since 1914 she has served the Swedish Red Cross in relief work among the prisoners in Siberia and remained at her post even when other Christian workers were expelled by the Soviets. She spent six years in Russia ministering to baptized people amid the horrors of the prison camps. East she was forced to eat horse meat and dog meat, to endure cold and heat, to suffer pestilence and famine. At last she fell a victim to the cholera which prevailed everywhere, but was miraculously saved from death. She was awarded the Nobel Prize of 1923, which she certainly deserves.

We write this to raise zeal for the relief of the distress in Europe. The emergencies are such that we still need to help distant brethren. And we can do it. Last year in our country \$750,000,000 was spent on beauty aids, \$50,000,000 on chewing gum, \$350,000,000 on ice and drink, \$3,000,000 on automobile fares. Meanwhile others ate roots, dung, and earth to keep themselves alive.

J. T. M.

The Abomination of Desolation in Holy Places. A German newspaper reports on various church thefts and remarks: "Who would not think of the passage in Holy Scripture where the abomination of desolation in a holy place is mentioned? Dan. 9, 26." The "Evangelical Lutheran Free Church" rightly writes: "Now these church thefts are certainly an exceedingly sad sign of the times and indeed show that

our people are going downhill in a moral sense. The abomination of desolation, however, is in the holy place, where God's honor and the certainty of blessedness are stolen from Christians by tolerating obviously false teaching contrary to Scripture in the church, as happens most abominably in the antichristic papacy, but unfortunately is also becoming the rule in the united and faith-mongering Protestant churches of Germany the longer, the more. This ecclesiastical decay is the deepest cause of the increasing moral decay in our poor people. From such churches, which tolerate the abomination of desolation in the holy place, the HErr commands His own to flee." - This is not only a fine exposition of the matter, but a valiant testimony of our brethren in Germany. God bless their testimony at all times, and give them courage and strength to let the poofoon note of divine truth resound far and wide! J. T. M.

Protest against dancing. It is reported that a protest has been lodged against the infamous ordinance of the Saxon Ministry of the Interior, which encourages the public dancing which is so widespread in Saxony. In this protest, which comes from the 16,000 members of the workers' youth associations, the ministry is asked to repeal the ordinance and to forbid male and female youth up to the age of eighteen to stay in dance halls and public houses at all. The reason for this protest is the serious damage to the health and morals of young people caused by dancing. In Prussia it is intended to ban dancing at the so-called five o'clock tea as well as in the luxury and gourmet restaurants. Such a protest against the dance mania and the dance corruption should also be a blessing here in America.

J. T. M.

A rabbi in London named A. A. Green is at present using in his religious lessons the Gospel of Mark, which he interprets to his inductees according to Jewish understanding. The *Hebrew Standard* of New York is very angry about this and judges:

"It is simply unthinkable that in a synagogue a New Testament book of the Bible should be made the subject of religious study. Where this happens, people cease to be Jews." We think the latter does not follow by a long shot. Only then do people become Christians when they accept and believe the Gospel that Mark so beautifully and clearly sets forth. Neither Rabbi Green nor his Jewish congregants will do that. But the Holy Spirit may lead this or that one among them to Christ through reading Mark's Gospel. God often has wonderful ways by which He brings His elect to the knowledge of the truth.

J. T. M.

Bread of the homeland.

A reader of the "Lutheran" writes: Some days ago I read a few lines with very substantial words. In them I found much comfort for my hungry soul. And since these words contain so much consolation, I thought it might be appropriate to share them with you, so that, if you agree, they might appear in the "Lutheran" and thus give many a reader of this valuable paper great comfort in his distress of soul. They are as follows:

"The only son of a French peasant lay dying in the military hospital after the privations of the war campaign. All the doctors' remedies were to no avail. The father, who lived far away, hastened to the bedside of his child and met the dying man's gaze. -Have courage, my boy, I brought money

And will buy all that is necessary for thy recovery!' But it seemed too late; nothing could excite his appetite. The old man held his child's hand with a watery eye. Then suddenly he reached into his pocket, took out a piece of black bread, and said: 'There, eat a little; your mother has baked it, it is bread of the homeland/ The sick man took and tasted it. Mb me more, father; I am hungry.' And he ate with shining eyes. The blood returned to his cheeks. 'It's so good, it's so good, the bread from home By and by he recovered and was soon on his way home."

The bread of the Father's house for us is the Word of God. It is bread that has come down from heaven, which gives eternal life to all those who eat of it. O then let us eat abundantly of the bread of life, until we shall dwell by grace with JEsu in the light, and shall exclaim with the pious singer:

Oh, I have now seen
This great glory;
Now I'm beautifully adorned with the
white robe of heaven

And of the golden crown of
honour, Stand there before God's
throne, Behold such joy as can
have no end.

Two epitaphs.

In a churchyard in the south of Germany there are two funeral stones which have almost exactly the same inscription. The whole difference consists in a single letter, but it is by this letter that it becomes as great as that between hell and heaven. On the one tombstone is the word "In vain." O a fearful word! In vain lived and striven, suffered and fought, all life in vain, in vain! A world, nay, a hell of despair lies in that one word. If man has lived in vain, what will eternity offer him? If the prospect here was a vain one, what will be the harvest there? The weeds are only good for burning, they have no value.

How different from this is the inscription on the other funeral stone! There the word "Forgiven" can be read. Whether it is the earthly remains of a repentant son, of a daughter who has gone home in peace with her own, that lie there, or those of a human child reconciled to the adversary, I do not know. But this I do know, that it is already a delicious thing for every soul to obtain forgiveness from all those against whom it has sinned, and to be able to depart in peace with them. But it is far more precious, indeed it is blessedness and delight, to have received forgiveness from God. When he assures a man's child by his word, "Be of good cheer, thy sins be forgiven," then a mountain load is rolled away from the conscience, it is set free, no longer accuses and no longer condemns, but because it is reconciled, it bears witness to us that we are in grace with God through Jesus Christ. Then is fallen the partition that so long separated us from God, we are one with him as he is one with us. Forgiven! If the word has become truth with us, then we have not lived in vain, and even if we had walked in error, in sin, for many years, the damage has been healed, the guilt has been wiped out, and the morning of a new, blessed life has dawned for us.

Dear reader, what shall be written on your funeral stone? Is it merely "Born on -----, died on-----"? Our life must have a content; it should not only consist of work, rest and recreation, it must be directed heavenward. I hardly know a more beautiful word than that of the apostle: "Christ is my life, and to die is my gain," Phil. 1:21. Without this, I would not be able to live.

For Christ, life is a pity, and death the most irreplaceable loss; with him, life is only life, and death is therefore the most delicious gain, because it leads us to the possession of the most glorious goods.

For parents to take to heart.

It cannot be denied that youth in our day gives more cause for complaint than in the past, and one need not be a pessimist to think with secret dread of the future that belongs to youth. The number of juvenile criminals grows from year to year. The blame lies largely with the parents. It may be that economic conditions, especially in the large cities, make the education of children very difficult; but if parents were inspired by the right spirit, then with God's help they should also succeed in educating their children.

A dying boy once said to his father: "Father, I am near death, and I know that I am lost. When I am dead, bury me by the side of the road that leads to your horse pasture. Then, when thou passest my grave three times a day, forget not that thy poor prodigal son lies there, and that he never heard a word of encouragement, never a word of good counsel, never a prayer from thy mouth. You never talked to me of God, never spoke to me of my salvation."

What parents talk to their children about God? How few parents pray with their children! Children are taught how to get through the world, but they forget to teach them the way to heaven. The fear of God is not only the beginning of all wisdom, but also of all education. May God help us to show our children in time to come the way to the child-friend Jesus Christ, so that they will not be able to accuse us on the day of judgment!

**"The tongue is a little member, and worketh great things," Jas.
3:5.**

By thoughtless words so much mischief comes, by spiteful words so much enmity, by careless words so much seduction. A word over the lip is like a bullet out of the barrel; you no longer know where it will hit. Therefore be slow to speak, and slow to anger! Do not think that anger is a trait of nature, and you cannot help it. If your nature is angry, it must be born again, then it will become gentle. Born again - wonderful, mysterious word, in which God's greatest deed to man is resolved! We die daily, but a new life is also born in us daily by the grace of the Lord. Rebirth is God's will also with you.

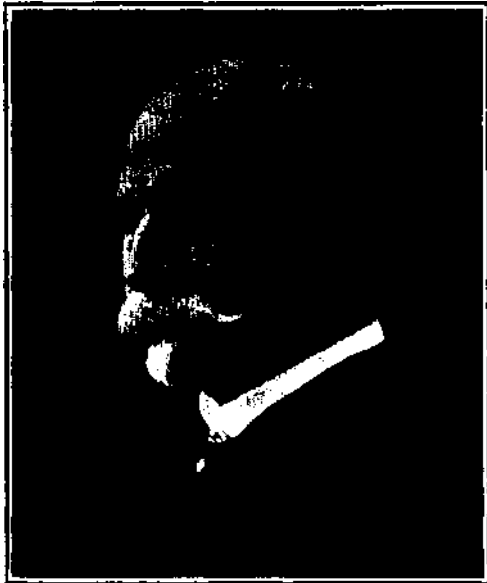
Obituaries.

Professor August Crull died at Milwaukee, Wis. on Feb. 17, as the result of a stroke, aged 77 years and 21 days, and was laid to rest in God's field on Feb. 20 by his last pastor, Pres. H. Grüber, of Milwaukee.

The deceased came from Rostock, Mecklenburg, where his father, Hofrat F. Crull, was a respected lawyer. His mother, a née Braun, was married in second marriage to the

later editor of our Luther edition, Prof. D. A. F. Hoppe, married. While still very young, Crull entered the Rostock Grammar School. In 1856 he entered our college at St. Louis, and in 1862 was one of the three graduates of our Fort Wayne institution, it having been removed to Fort Wayne the year before. After passing well the candidate examination at St. Louis, he was ordained in 1865 as assistant preacher of Trinity Church, Milwaukee. Soon thereafter he also assumed the directorship of the Lutheran high school there. Here he fell ill. In 1871 he became pastor of the populous congregation at Grand Rapids, Mich. and toward the end of the year 1873 he answered the call to our institution at Fort Wayne as teacher of the German and French languages. Here he taught with all fidelity and self-sacrifice for forty-two years, until he broke down under the burden of the work. During the last seven years he was an invalid, until his Lord and Master called him to eternal rest.

He was married twice. His first wife was the



Professor August Crull.

Daughter of Blessed Prof. A. Biewend and his second Catherine, nee John, who survives him with a son by his first marriage, Dr. E. Crull; three children predeceased him.

Crull was a noble and resolute character, an imposing figure. He was a judge of character who honored and loved the upright. Above all, he was a godly teacher who soon saw through his pupils and treated them right. Our Synod has had few educators like Crull. He was the pioneer of German instruction in our high schools. But he also mastered the English and French languages as well as German. He was gifted with a magnificent gift of oratory, which was put to the service of the church on special occasions. He was also a poet and singer by the grace of God. This is especially evidenced by two collections, "God Bless Thee!" and "God Comfort Thee!" He was also the first in our circles to translate the core hymns of our German hymnal into English, and until his illness he was active in the revision of our German hymnal. He also published a collection of home hymns from D. Walther's writings: "Das walte Gott!" Among his textbooks, his German grammar is especially noteworthy.

Finally, it should be noted that Prof. Crull could have played a part in the literary world; but he drew

He chose to spend his energies in untiring faithfulness and self-sacrifice in the training of future servants of the Word. And this faithfulness in the service of the Lord is the glorious legacy he left to his disciples. May his memory remain among us in blessing!

M. L.

On March 12, 1923 Fr. em. Öji Sanders Zimmermann was allowed to enter into the rest of God's people. The deceased was born on April 26, 1849 at Spezerfehn in Hanover, thus bringing his age to nearly 74 years. He began the study of theology in Springfield and completed it in St. Louis. He served the Lord in the holy preaching ministry in the following places: at Algoma, Wis. from 1873 to 1879; at St. Louis, Mo. from 1879 to 1890; at Darmstadt, Ind. from 1890 to 1912. For the sake of his weakened health he removed to the mild climate of Southern California. Here, however, he was induced to officiate still at Oxnard as a substitute. One year and nine months he has been there, so that his entire ministry amounts to forty years. Of late years he has been a veritable cross-bearer; depending entirely on the loving care of his own. On the 16th of March we interred his weary body in Mount Hope Cemetery, San Diego, Cal. where he now slumbers toward our blessed Christian hope, the glorious resurrection on the Last Day. The deceased is mourned by his deeply grieved widow, Katharine, nee Kadel, a native of Hesse-Darmstadt, and seven children and six grandchildren. Words of divine consolation were preached to them and the numerous followers in the Trinitatiskirche, in German by the undersigned, in English by P. C. Damschröder.

K. Knippenberg.

For the second time this school year, according to God's inscrutable advice, death has reached its hand into our institution at Concordia and snatched a student from us. Edwin Theilmann, son of Mr. J. Theilmann of Wentzville, Mo., suddenly fell ill on the evening of February 15. The following morning the physician stated that he had scarlet fever and was in great danger on account of weak heart action. His condition also worsened visibly, and already on February 18 he slumbered away to eternal life, as we may hope and believe. Born on February 14, 1904, he reached the age of 19 years and 4 days. In 1917 he was confirmed, and three years later entered our institution to prepare for theological studies. His body was taken to the station after a short service in the auditorium of the Anstalt. The hearse was followed by the professors and students of the Anstalt. Prof. Wismar and two students accompanied the body to Wentzville, where it was given a Christian burial in the ground on February 21. Father A. Mießler delivered a German and Prof. Wismar an English speech.

Twice in this school year a contagious disease has claimed a victim from our group of students, the first time nerve fever, the second time scarlet fever. Certainly, the Lord's hand has again been heavy upon us and has humbled us deeply. And yet, in all this, we must praise his mercy, that in no case did he allow the disease to spread further and demand more victims. Each time it has remained with the one case. Yes, on the whole the state of health has been excellent, and apart from colds and coughs, nothing has happened. For this we thank the Lord. May He continue to hold His faithful Father's hand over us and protect us with His strong arm!

I. H. C. Käppel.

your crops!? Should we not rejoice in this, even if we have to build our barns bigger to accommodate all the blessings? Or do we want to spill the blessings God has bestowed upon us? If we give a blessing to a man and he does not accommodate it, but lets it perish in the field, we do not give it to him a second time. The answer of our next synod, therefore, can be no other than this, that we want to do more for our educational institutions in the near future, so that enough space is made to accommodate all the blessings.

We add here the states from which most students come: from Illinois 339, Wisconsin 228, Nebraska 212, Missouri 203, Minnesota 201, Indiana 166, New York 140, Michigan 134, Kansas 129.

Next time we will report something about our missions and finances and add some remarks.
E. E.

To the ecclesiastical chronicle.

From our Synod.

A victory for a good cause. Readers of the "Lutheran" are informed of the school struggle in the northwestern Canadian province of Alberta, where the school inspector had declared the school of our congregation at Stony Plain insufficient (inefficient), as a result of which parents were urged to send their children to "the school," that is, the government school. So far all efforts and representations to the government have been in vain, and the parochial school has had to be closed. We have also recently reported that the Lutherans there were thinking of emigrating because of this unjust oppression and restriction of their civil and religious liberty, and had already sent their pastor and two congregation members to Mexico to look for a new home. But dck's luck had turned. On April 10, D. H. J. Böttcher, who, in addition to his education at our institutions in St. Paul and St. Louis, had also acquired a certificate to teach school by studying at a state teachers' seminary in Alberta and was in charge of the parochial school in Stony Plain, wrote the following:

"Why do the nations rage, and the people speak in vain? The kings of the land rebel, and the lords take counsel together Against the LORD and his anointed: Let us break their bands, and cast away their cords from us. But he that dwelleth in heaven laugheth at them, and the LORD mocketh at them*, Ps. 2:1-4. Take your Bible, dear reader, and read Ps. 9:18, 21:30, and the many other Psalms that contain thanksgivings for deliverance from oppressors. Then you will see what thoughts are filling the hearts of your fellow Christians in Alberta these weeks. Soon after the 'Mexico Committee' left, a written peace offering came from the Department of Education. In it we were allowed to reopen the parochial school. We wanted to be sure this time, so the government, at our request, sent us a letter through the Prime Minister saying, among other things, 'The Department will be willing to *cooperate* with the trustees of the school in reaching and maintaining the required standard of efficiency'. When you compare that with what was said and done to us in the past, it is clear that somewhere quietly there is a tremendous

The school was reopened this morning before our committee returned from Mexico. This morning, before our committee returned from Mexico, the school was reopened with songs of praise and thanksgiving and prayers of thanksgiving.

A' fortress is our God,
A' good armour and weapons. He helps us free from all
distress, Which has now afflicted us'.

Now it's "More teachers! More schools!"

This is in truth good news and a victory for the righteous cause. If our brethren in Alberta had simply thrown up their hands after the school was closed to them, it would have been taken from them forever. But they asserted their civil and ecclesiastical rights and showed that they were serious about the cause. And just so do our brethren in Nebraska and Ohio, who are also fighting for their good right in a right way and with right arms, fighting the anti-school laws in the courts all the way up to the Supreme Court of our country. Quite correctly, the synodal report of the Nebraska District on the activities of the committee in question, as indicated in the last "Lutheran," states:

"This committee is concerned with the school cause inasmuch as our schools are threatened by hostile laws. The committee has appealed to the Supreme Court in the Meyer of Hampton case, as also on account of the Reed-Norval law. Other church communities that have the same complaint against the existing laws are helping to dispute the costs. We have gone to court in this matter, first, because we believe that the German language is necessary for religious instruction for the sake of the circumstances; second, because this is a matter of parental rights; the State has no right to forbid us to do more for our children than the minimum prescribed; third, because it is for the Church to decide in what language the Word of God shall be taught and preached by it. As good Americans, we will not be deprived of our rights, but consider it our duty to defend them." God grant victory to the righteous and good cause here too!

L. F.

Good news. Other good news is also coming from various parts of our Synod concerning the school matter. In the *bulletin* issued by our school secretary, Stellhorn, a report from Nebraska says: "In the sessions of the conference the school matter was also thoroughly discussed. It was a sheer delight to hear how the brethren all - all younger pastors - advocated the Christian church school, and what enthusiasm they manifested in holding school five days a week, besides their work in the church. One brother, a native of the East, and whose parents reside in the East, had declined a call to a mission in a larger city near his parents, fearing that his school, which he had started last fall with great difficulty, might go out of business if he accepted. Two small churches in my visitation district are working diligently toward starting a parochial school next fall. The congregation near Worms is thinking of appointing a second teacher for their flourishing parochial school."

In the "School Report" issued by the School Commission of the Northern Illinois District, it is reported that the Pilgrim School in Chicago (P. H. C. Steinhoff), belonging to the English District, is now attended by 95 pupils, and that du- congregation has voted to establish a third grade. Elsewhere in today's number of the "Lutheran" it is stated that of the 36 new schools established during the last

The number of schools that have opened in our synod in the last year is 18 in the Northern Illinois District alone. This is a sign that there is a lot of work going on for the school.

The last synodical report of the Minnesota District says: "A pastor in Minnesota could not move his congregation of thirty members to resolve to establish a parochial school. After prolonged instruction and exhortation, he exclaimed with watery eyes: 'Brethren, I am willing to do my part to feed the lambs of JEsu in this church; is there not one of you fathers willing to entrust his children to me There came forward four men willing to send their children to him.' With eight children, this pastor conscientiously held school for an entire school year. Today we have a thriving parochial school there, which the congregation cherishes and would never, ever let go."

From a larger town in another synodal district a pastor writes us, among other news from his congregation, the following: "I am trying to reopen the parish school, which was closed in 1917 due to the resignation of the teacher. Whether it will succeed is uncertain. There has never been much love for the community school here, and due to the many changes of teachers, all trust and love for it has been lost. We have enough children here, praise God, but it is thought that no teacher in our area can endure what we can offer him. If you could name us a faithful and capable man who would stay here at least five years, we would be very grateful and would certainly appoint him."

L. F.

Things are moving forward in the South American mission.

Recently the pleasant news came that the parish of Trünow in San Juan, Argentina, had become independent. Now it is reported that the parish of Merou in Argentina also wants to refrain from further support. Fr. Wächter rightly writes: "This step forward will seem even more enormous to us when we consider that just last year the parish was separated, leaving only Merou and Male for mine. Moreover, we must not forget that this field is relatively new. . . . Of course it was a day of joy not only for me but also for the whole parish when independence came about. It had been thought impossible, and there were also those who grumbled about the salary increase. But in the end it was not as difficult as they had imagined. I had, of course, done plenty of preliminary work, especially privately, on the occasion of home visits, then also especially in the preceding board meeting, and wherever else the opportunity arose.

At the same meeting it was also decided to issue the following letter of thanks:

"To our esteemed co-religionists of the Missouri Synod in North America, for the attention of the Correspondent for South America of the Missionary Commission of the same.

"Dear fellow Christians! About four years ago, our Merou congregation withdrew from the Uniate La Plata Synod and asked the Missouri Synod to serve it. This request was also granted to her. For three years now, we have also had our own pastor residing in our midst. This one, beloved brethren in the faith, you have not only helped to train and send him to us in Argentina, but you have also helped to maintain him all these years. The Word of God, however, exhorts the congregations to maintain their pastors themselves, where possible, and to provide them with what they need for their body's food and necessities. Gal. 6, 6 it says: 'He who is taught the word, let him share all good things with him who teaches him/ According to this word of our God we too have striven to live up to.

and in our last congregational meeting we decided to keep our pastor alone from now on. At the same time it was also decided to send a letter of thanks to our dear fellow believers in North America who have been helpful in the past years so that the precious Gospel has been preached to us purely and loudly. This resolution is hereby carried out.

"We thank you, dear brothers in faith, from the bottom of our hearts for all the love you have shown us so far. We sincerely thank you for sending us a faithful Lutheran preacher and for helping us to keep him until now. We also give special thanks to all the members of the Mission Commission for Inner Mission Abroad who have so faithfully cared for us. Now, however, our congregation has come to the realization that it is its sacred duty to maintain its pastor itself, and that God has also given it the means to do so, you will certainly all rejoice with us when we no longer need your support. May God repay you abundantly for all the love you have shown us! May you never tire in the holy work of the mission! Yes, let us work while it is day, for the night comes when no one can work.



Church and community in Merou, Argentina. (Fr. A. C. Guardian.)

"With Christian brotherly greetings, the Ev.-Luth. Dreieinigkeitsgemeinde U. A. K. zu Colonia Merou, Entre Rios, Argentina.

"The board of which: Aug. C. Wächter, pastor. Heinrich Wolf, President. Heinrich Herber, vice-president. Gottfried Wolf, Secretary. Johannes Schneider, Treasurer."

The step taken by the parish of Merou is all the more commendable because it says in the aforementioned letter: "The harvest here in Entre Rios is mediocre this year. In some places the wheat has not been threshed at all, and those who have sown little flax are badly off. Also, the community in Viale has had to pay for the building of a chapel."

May the kind God, who has so blessed his word in this parish, further grant courage and joyfulness to his work, and bless the sister churches in distant lands according to the riches of his grace! Bf.

Texas. Nearly all the pastors and teachers of the Texas District assembled at Thorndale from the 6th to the 9th of April. They were most graciously and kindly entertained by the members of St. Paul's church there. Father J. W. Behnken was elected chairman, and Father E. Hartenberger secretary. The morning sessions were diligently utilized by discussing doctrinal matters. Praeses H. Studtmann presented an interpretation of 1 John 5. His work was not only accepted with thanks, but it was also decided that it should be published in the

"Texas District Messenger" and in the *Texas Messenger*. Doctrinal discussions were also held on conversion and election by grace, based on the theses of the intersynodal committee. W. H. Bewie, director of missions, presided over these discussions.

The reports of the various committees were quite gratifying. The following figures show how extensive the mission area is under the leadership of our mission director. Just in 100 places the bread of life is given by distant mission workers, 44 in number. 4484 souls, 2523 communicants, 190 school children and 820 Sunday school children are under the spiritual care of our missionaries. Nearly K4000 is needed every month to carry on this work of the Lord. In the interest of the mission, our director has covered 16, 284 miles by rail alone during the past year. Of the 100 stations he has personally visited 57.

The report of our school commission was especially gratifying. God has given us victory over our enemies. The bills that would have dealt a death blow to our schools were not passed. A song of praise and thanksgiving was sung after the reading of this report and was sung with the greatest enthusiasm.

It was unanimously decided to ask the synod at Fort Wayne, Ind. to establish a college in Texas as soon as possible. The college committee reported that about H20,000 had already been subscribed for this purpose by distant congregations, but that by no means all congregations had yet reported how much they intended to contribute to this enterprise. All such, as well as those who wish to subscribe more than they have already pledged, are requested to report this at once to Vice-President Behnken, who has been commissioned to represent the Texas College people at Synod.

It was also decided that all our congregations should be asked to take up a special collection again before Synod in June for the much needed new seminary in St. Louis.

Although the financial report was broadly favorable, it was pointed out that the district treasury and the student treasury are facing a large shortfall and need the prompt and strong support of all.

P. G. W. Fischer, the representative of the Negro Mission, gave a report on the progress of our work among the blacks of our country. The gospel is now also being preached to the Negroes in Texas. Father F. W. Siebelitz in Port Arthur has made a start and was able to report that on average 18 to 20 adults attend the services.

Uplifting services, devoutly attended by large crowds, were held. On Friday evening Fr C. A. Neumann preached the confessional and Fr H. Hellmann the pastoral sermon. On Sunday the PP preached. Kollmeyer, Bewie and J. Schmidt preached.

Heartfelt thanks were expressed to the local pastor and his congregation and to our Governor Pat Neff for his wishes, to the Thorndale Chamber of Commerce and the various committees for their services.

A. E. Moebus.

From Western Nebraska-Wyoming. Shall we enlarge and increase our schools of the prophets, or are they now large enough to train up sufficient pastors and missionaries for our needs? This is an important, burning question, and one which is now much discussed, and wants to be answered with Christian understanding everywhere. That the laborers in the vineyard of the Lord are still too few, came out clearly at the meeting of the Western Nebraska-Wyoming Special Conference at Sidney, Nebr. when we heard the missionary reports.

An elderly missionary, from Maundy Thursday to Easter...

Monday preached fifteen times. Shouldn't he be assisted by a missionary to do some of his work for him? There is, however, a scarcity of missionaries. At Chadron, Nebr. the prospect is promising of bringing a mission and church into existence. Why not dare to do it, trusting in God? If only we had enough missionaries! The Missionary Commission has been endeavoring for some time to obtain a missionary for Thermopolis, Wyo. a resort where are the greatest warm springs in the United States. But where is it to get one? Missionaries find so very scarce, alas, still! And even two independent congregations from among our Conference, the one at Gurley, Nebr. the other at Emblem, Wyo. have been calling a pastor for months in vain, and know from their own experience that we have not yet too many pastors in our Synod. The conviction must force itself upon us that we must train more missionaries and pastors if the work of the Lord is not to suffer, and we are compelled to ask: "Send faithful laborers into thy harvest, and strengthen them whom thou hast sent, that they may proclaim thy truth with gladness, and not be ashamed of tribulations for the gospel's sake!"

A. W. Reese.

St. Paul's Lutheran Parish in Whittemore, Iowa, dedicated its new school on December 10, 1922, to the ministry of the



The new school of St. Paul's parish at Whittemore, Iowa.

HErrn. In the morning a corresponding service took place in the church, in which Fr. M. Friedrich preached in German on the subject: "Why should we Christians willingly and cheerfully make great sacrifices for the Christian education of our children in the Christian community school? He based his sermon on Luk. 10, 38-42. In the afternoon Fr. Th. Frese preached in English in the assembly hall on the ground floor of the school on the basis of Ps. 115, 13. 14. He showed the great blessing of the Christian church school.

The building is 68x44x28 feet, a brick building and built to be fireproof. It has two classrooms for 60 students each with single seats. Between the classrooms is the confirmation room. On the ground floor, besides the boiler room and other necessary facilities, is a meeting hall, 66X27X12 feet. The building costs about ^22,000.

As the gracious and faithful God has helped hitherto, so help ye also further and bless this school for Christ's kingdom, for the Christian home and for our country! W. Faulstich.

Domestic.

City Mission. Before us is a report of the missionary work done within the limits of St. Louis by individual Christians as well as by the local churches. The report shows anew how many opportunities there are for the

in the larger cities for the preaching of the gospel. Everywhere the Lord opens doors and gates for this. In addition to the actual work in the public institutions, the Christians in St. Louis carry out missions among the poor and neglected of the city as well as among the Negroes. In a home for the aged, a rest home, an orphanage, and a hospital, they care for the aged, the orphans, and the sick. A deaconess association provides for the training of female helpers in the various fields of charity. Two associations, consisting of Lutheran women, support missionary work among the Negroes and in India. The Walther League maintains a hospice for Lutheran virgins and pays a missionary in China. But these are only the main activities. The work that is done in the service of the kingdom of Christ, especially by the students of the local seminary, cannot be calculated at all. It should be noted that the work has expanded from year to year and that there are always new opportunities to spread God's Word. Let us not forget, therefore, the great, wide, open mission field in the larger cities of our land!

J. T. M.

A congregation must also prepare for preaching, not just the pastor. So rightly judges one of our district journals. That this is so, our old Lutheran Christians knew long ago and also acted accordingly, by preparing themselves for the service through prayer and gospel meditation. When they came to church, their hearts were open to the preached word. Our younger generation seems to have lost this knowledge. In many cases too much time is spent on "preparing oneself physically", as Luther says. Luther's further words: "But he is rightly worthy and well sent who has faith" also apply to the whole service, not only to Holy Communion. Such faith is demanded by God's Word when it says: "Keep thy foot when thou goest to the house of God, and come that thou mayest hear! This is better than the sacrifice of fools; for they know not what evil they do," Eccl. 4:17. This exhortation to do right must not be forgotten.

J. T. M.

Atrocious conditions prevail in many sectarian churches in our country. Thus, some time ago, a Presbyterian "preacher," Rev. Edward Curtis of Boston, Mass., mocked holy baptism by baptizing a dog, and ridiculed Christian prayer by invoking the blessings of heaven over a dish of French fried potatoes, as a blasphemous joke, of course. Quite a few earnest members of the congregation protested against the "preacher" remaining at the church; but the majority voted that the pastor should remain. The matter came before the court, and it decided in favor of the majority. So this "preacher" remains in the congregation!

The church members who vote for such a "pastor" also deserve him. But they also deserve the eternal destruction that such a scoffer will bring upon them and their children for all eternity. For they do not want Christ, but the devil who leads them to hell. Even the minority is not free from all guilt. If it consists of Christians, it must separate itself from the godless mob and appoint a Christian preacher. Verily, witnessing is necessary! God grant fearless confessors of the truth everywhere! J. T. M.

Medical science to-day boasts of having discovered three important cures. The once dreaded diabetes is now curable, the faltering heart can often be revived, and for the terrible pestilence of emaciation there is an amply safe remedy. Three cures, however, neither medical science nor any other human science can

It cannot bring about this. For it cannot bring men to the point that they do not corrupt themselves through sin, do not take their own lives, and do not become murderers of others. What science cures to one percent, sin corrupts to one hundred percent. Thus God's glory rightly abides. The greatest miracle of all time is that God makes God's children out of sinners through his gospel. This remains forever a miracle of God's power and grace. But this miracle can be performed by the least Christian by bringing God's Word to bear. People who perform such miracles in Jesus' name are to be highly honored. Miracles are to be **highly** honored.

J. T. M.

On May 8, 1823, the famous English song, probably familiar to all readers of The Lutheran, "Home, Sweet Home!" was sung by an actress in England. The writer of this song has been an unfortunate person, who wrote much poetry for the stage, but died at last as an American envoy in the city of Tunis, Africa. His other publications have justifiably fallen into oblivion; his simple song is still sung today. This again gives our newspapers the opportunity to write all kinds of things about the man and his song and to make their comments on them. We want to do the same and in doing so draw attention to the following: First, our movie theaters today are on average a thousand times more rotten than the theaters once were. Secondly, the movie theaters contribute abundantly to the desecration and destruction of the home in our day. Thirdly, unfortunately, there are few homes nowadays in which children can find a home. Fourth, the world is also aware of what it has lost with the loss of the pious home. Finally, John Howard Payne's "Home, Sweet Home!" actually lacks what belongs in every home, namely the fear of God. His song consists of beautiful but mostly empty words. May all Christian parents see to it that when their children later think back to their home, they also think of Christ who was written on their hearts in their parents' home!

J.T.M.

The widely read writer Kathleen Norris, among others, writes **about the blatant sin of birth control**, which is **so widespread throughout the world**, as follows: "Had this bad habit been indulged in of old, there would never have been a Dickens, a Bach, a Jefferson, and a Mark Twain [outstanding men of England, America, and Germany]. Had Lincoln's mother been devoted to this sin, we never thirsted for a Lincoln." "What a perverse world it is where mothers find everything else more glorious, sweet, and satisfying than real families composed of sons and daughters!" "Hospitals are full of sickly women, striving to recover their health, at least in part, and for a few years, before the inevitable, untimely end comes, precisely because nature will not be mocked, and woman must pay with her flesh and blood for abusing her prerogatives, and preventing the proper purpose of marriage." "There are only two kinds of pleasure in this world. To the one belong gifts, theatres, gems, books—all dead things that always remain monotonous. To the other belongs the great wonder of life - children." "Before I would join an association whose object is to diminish births, I would rather want to belong to one that throws money into the water, that destroys all the flowers in June, or suppresses all knowledge." By this the woman means to say that it is even more foolish to want to control births than to throw money into the water, to exterminate flowers, and to suppress knowledge.

Those are good words. God's Word, however, tells Christian wives something even harsher. But even from the side indicated, birth control is something shameful and pernicious.

J. T. M.

Abroad.

What is the Pope doing? After the World War the Roman Church is doing more missionary work than ever in all Protestant countries, and in some places with good success. The reason for this is that the Protestants, for the most part, are not worthy of the blessing they received through the Reformation, and would rather eat Treber with the Pope's servants than graze on the green pastures of the Gospel. On the occasion of his recent missionary lectures, a Jesuit named Lavier Sutton, an apostate Protestant, said, among other things, "Protestants everywhere are thirsting for the truth, and this only the Roman Church can offer them. Only the Catholic Church solves all the riddles of life, and removes the difficulty and misery which at present torment mankind in a business, economic, and political way."

No one should be surprised at these phrases of the Jesuit; but no reasonable person should believe them either. The Pope does not eliminate the spiritual misery of the world, precisely because he does not preach the true Gospel. But neither does he remove the earthly misery of the world, because he is a selfish tyrant who serves only himself. God save our country from the help that the Pope brings! If he understands the business of making countries happy, let him first give proof of it in Italy and Mexico.

J. T. M.

The Roman Catholic regulation for mixed marriages. The following is reported from Bavaria and Württemberg and shows the Roman impudence and presumption: Mixed couples who desire a Catholic marriage must commit themselves by an oath to raise Catholic children. The oath formula, which the bride and groom must read slowly before the priest, repeat after him, and then sign, reads: "We swear before God, the All-Knowing: We will solemnize our marriage only before the Catholic priest. We will have all the children of our marriage baptized Catholic and will teach and educate them in the Catholic religion. We promise each other with this oath in the presence of God: Even if death dissolves our marriage covenant, the surviving part will faithfully and conscientiously keep the promise of the Catholic education of children. I (the Catholic party) promise to instill in my future spouse, by conduct and word, a high regard for the Catholic faith in times of joy and in times of sorrow. And I (the non-Catholic party) promise never to place an obstacle in the way of my future spouse in the exercise of his religious duties. So we both swear, "So help me God and his holy Gospel! Amen." Further, the ordinance states, "The rite of taking the oath shall be as solemn and impressive as possible. On the occasion of the solemnity of the bride, and in any case as early as possible before the marriage ceremony, the pastor or his delegate shall, in the sacristy or office, before the crucifix and two lighted candles, first instruct the bride and groom as to the sanctity of the oath by which they affirm their free union." - In America, too, Roman Catholic education of the children must be promised by the non-Catholic part. Bor intermarriage cannot be warned against seriously enough.

L. F.

Spread of Freemasonry. In a work by Wichtl published some time ago, "Weltfreimaurerei, Weltrevolution, Weltrepublik" (World Freemasonry, World Revolution, World Republic), which also makes various other interesting announcements, it is stated on pages 5 to 7: "In the Purified States of the

Almost everything of name, rank and standing belongs to the Masonic fraternity. Since the introduction of Freemasonry in America (in Boston in 1733), almost all the Presidents of the United States have been Masons, such as George Washington, McKinley, Taft, Roosevelt and Wilson. As to the last named, doubts have been raised, but this does not alter the fact that his nearest associates and most trusted advisers were Masons, such as Vice-President Br.. Marshall, who is a Scottish High Degree Mason, likewise Br.. Lansing, Br. Colonel Houfe, Br.. General Pershing, then the President of the American Federation of Labor, Samuel Gompers, and innumerable others. But in the rest of America, too, there is a vast number of Grand Lodges and lodges, as in Brazil, in Chile, in Uruguay, in the Central American republics of Costa Rica, Guatemala, San Salvador, and so on. Even Haiti has its Grand Orient with 64 lodges and 4000 brothers! And the Negro Republic of Liberia in Africa has a Coloured Grand Lodge which has existed since 1867. A similar picture can be seen in Australia, where there are five Grand Lodges, to which 739 Lodges belong, with some 50,000 members. Freemasonry is even widespread in Japan, and no less so in China, where Br.. Sunyatsen is an outstanding pillar of world Freemasonry. The total number of Masonic Lodges of the whole world is given by the Masonic side as 24, 788; to them belong altogether 2, 358, 140 Brethren. . . . If we now consider that the lodge brethren are for the most part ambitious, worldly-minded people, journalists and merchants, bankers, lawyers and industrialists, who are joined by many scholars, but especially by innumerable parliamentarians of all the countries of the world, we can get a rough idea of the immense influence which these firmly organised associations exert on the circles belonging to them or nevertheless close to them. But then one can also understand the importance that must be attributed to the Freemasons. Not without reason did the English Masonic journal *The Freemason's Chronicle* declare as early as 1902 (p. 319): 'The greatness of Britain is the work of Freemasonry!' If one thinks further of the innumerable mutual relations of the Freemasons, of their constant striving to seize power everywhere and to incorporate the most influential men of every state or at least to make themselves inclined to do so, then the suspicion dawns on one of its own accord that these men could even have played a substantial part in the outbreak of the world war; and this suspicion finds new nourishment when we bear in mind that the leading spirits of the last two centuries have been almost exclusively Freemasons, anxious and capable of 'To make history'. From Br.. Voltaire, who set the spirits in motion, to Br.. Napoleon J. up to Br.. Poincare up; from Br.. Benjamin Franklin, Br.. Jefferson, Br.. Washington, and Br.. Lafayette to Theodore Roosevelt and Wilson; from Mazzini and Garibaldi to Ettore Farrari, Ernesto Nathan to Br.. Sonnino, Salandra, Barzilai and d'Annunzio - a single chain! Not to forget Br.. Edward VII [King of England], who is respected and praised by all the Freemasons of the world as the greatest Freemason. " L. F.

Prayer on the Feast of the Ascension.

Lord Jesus Christ, though you had glory with your Father before the foundation of the world, you humbled yourself and emptied yourself, and for our sake you went through suffering and shame to glory. Thou didst triumph to make us victors; thou didst ascend into heaven to make us victors.

but we can't even bring together what we so desperately need. In the list of church fellowships, the Missouri Synod ranks pretty low as far as giving is concerned. Others give two, three times as much as we do; indeed, the Adventists give ten times as much. That is the state of things in our synod.

Where might this come from that we are so low in giving? Some think that lack of information is the cause. If only people were properly informed about the needs of the church, the necessary money would come in. Let us look at this point in particular.

Information. 1. Without information there is no money. How can they give if they haven't heard about it? The way in which the information should come to the congregation is through the local pastor. If the latter is faithful and conscientious in this piece also, he has no need of a visitator, nor, in fact, even of ecclesiastical magazines in the hands of his members, or of circulars. A pastor will not despise such aids, but will use them diligently; but yet they can only confirm what the pastor has already told his people. (3) As to the synod and church journals, abundant information is given by them. Our church papers talk much of the needs of our Synod. Circulars are sent out. The visitator gathers his circle and gives information. 4. Information is still lacking in many places from the local pastor. We can confidently admit this. We still find whole congregations and in many congregations still individual people who may not have heard that we want to build a new seminary, for example. 5. The pastor has not yet completely fulfilled his duty if he has only given the necessary information. It is not enough to sow the seed, one must also reap the harvest. The pastor must take care that the gifts, which would be given gladly and without pressure, are also collected. Otherwise, many a beautiful fruit in the field might perish. It is not enough to throw the net into the pond, it must also be pulled out. We fear, however, that even if we give all the information we should, we would still remain quite low in the list of church communities. We might get together what we need, and much would be gained by that, but it would not be much more than a penny a day, after all.

Education for giving. Giving is a part of sanctification, and sanctification is a gradual process. One must be trained to give, and this training cannot be done all at once. Can you expect a sick person who could only walk seven steps in the room today to walk seven miles tomorrow?

Great gifts. In educating people to give, however, we must be more careful than we have been in the past to make the hearts of many willing and ready for greater gifts. Probably the great majority of our Christians no longer live in such meager circumstances as before. Some have attained to some prosperity. The little coins, however beautiful sums they may gather, when so many flow together, and however pleasing offerings they may be before God from the hands of the poor, still do not create

the large sums that other church fellowships can count on. When they want to build a big seminary, they don't start with: Come on every member H3, but they start like this: Who gives H25,000? Who gives H20,000? Who gives H10,000? etc. We dislike the auction-like procedure in this, but the education of great gifts in Christians who have the means is quite in the spirit of Scripture. We have churches in the midst of which nearly every one has his check-book in his pocket. Let us get in the habit of, instead of putting a dollar or two in the collection, or putting it in the envelope, let us take out our check-book and sit down and write, according as God has blessed us. If someone gives every week, a dollar for the kingdom of God, that is a nice amount, at the end of the year it is H52. But if he writes a check of \$10 every month, at the end of the year it is H120. And when we are first brought up to it, we wonder how we used to get along with such small gifts for the kingdom of God. This is experienced everywhere, that afterwards the joy of giving is so much greater. And when we finally think of the blessings that are already bestowed in this world through our gifts, and how our small giving will bear glorious fruit in heaven, where everything will be well rewarded, we wonder whether it is not worth the effort to give more thought to the education of greater gifts than has hitherto been the case.

But let us not forget the main thing! We are not called to spread out the synod and gather great multitudes, but our calling is to make disciples of Jesus through baptism and the preaching of repentance. So we are not there to raise as much money as possible, but our profession is to make Christians rich in good works, to educate a people who would be diligent to good works. But good works are only those gifts that flow from faith, from love for the Savior, from gratitude for the redemption that has been granted to us. Other works have no value for us, no matter how beautiful they may look on the outside.

There now remain quite a few items for later consideration, such as charity, language question, magazines, infant baptisms, confirmation, communion, and some others.

E. E.

Fort Wayne, once and now.

Fort Wayne is on the minds of many in our synod these weeks. It is there, God willing, that our triennial synodal assembly will meet from June 20 to 30. And such synodical assemblies have often been held in Fort Wayne. This city has been intimately connected with the history of our synod from the very beginning and is still one of its centers today. Thus, on this occasion, the history of the Lutheran church system in Fort Wayne and its present expansion shall be briefly presented to the readers of the "Lutheran". In this number the past will be considered, in the next the present, that is, once and now.

1. setting.

While the year 1847 is the year of the founding of our synod, the time of the founding of the first Lutheran congregation in Fort Wayne, and at the same time in the whole state of Indiana, dates back a decade; it falls in the year 1837, when St. Paul's congregation, in whose church the opening service of the synod will be held this time also, was organized. It was organized under the leadership of a youthful pastor of the Lutheran General Synod, Jesse Hoover, whose Anglicized name already indicates that he was more proficient in the vernacular than in the language of Luther. The constitution of St. Paul's congregation was therefore also in English.

The distress

the

German Lutherans

in North America.

To your fellow believers back home

heartily recommended

Ms. Wyneken,

Pastor at Fort Wayne in Indiana.



Pittsburg 1844, Lutheran Church
Newspaper Printing Office.

Title page of Wyneken's writing.

language, as well as the entries in the church book and the minutes.

It is noteworthy that Father Hoover started a Christian weekly school right at the founding of St. Paul's parish, which he himself conducted. When he was on missionary journeys, it was conducted by his brother David Hoover. Thus, from the beginning, preaching and daily Christian school instruction were essentially connected with the first Lutheran congregation in Fort Wayne. Hoover served his congregation for only two years, when God called him away from this life.

His successor was Friedrich Wyneken, who was most famously known as a pioneer missionary among the German Lutherans in the west of this country, and who was later highly respected as the long-time president of our synod. It saw admittedly in every

relationship still looked very poor when Wyneken came to Fort Wayne. The community had neither church, school nor parsonage. Services were held in the court-house. A little church, in truth a board shack, 40X24 feet, was erected, with the greatest difficulty and with many an interruption, on the site where St. Paul's Church now stands. A definite salary was not given to the pastor. Money was very scarce. The average daily wage of a laborer was 50 cents. And so Wyneken had occasion to share the poverty of his parishioners; but he called those years the best times of his life.

For seven years this man of God stood in Fort Wayne, and during these years not only made his famous missionary journeys in the then sparsely populated states of Indiana, Ohio, and Michigan, but also his equally famous journey to Germany, and for two years with untiring zeal sought to induce the brethren in the faith over there to have mercy on the ecclesiastical need in America, and to send over the preachers and teachers so needed. He especially emphasized the necessity of establishing an educational institution in America, where the missionaries from over there could be trained not only for the special church service in this country, which consisted almost exclusively of pioneer work, but also for service in the church school. During his stay in Germany he not only succeeded in bringing into being an "Association for the Ecclesiastical Support of the Germans in North America," but also through his little book, which has become famous: "Die Not der deutschen Lutheraner in Nordamerika. To their fellow believers in the homeland laid to the heart by Fr. Wyneken", to draw the general attention of the Lutheran Christians outside to the great mission field here. It was especially Pastor Wilhelm Löhne in Neuendettelsau who promised him his strong assistance.

In September 1844 Wyneken returned to America. As a man of action, he did not wait for money and sending from outside, but hurried himself to equip preachers for the mature mission field here. He taught two young men and instructed them to serve the church not only by preaching but also by teaching catechism in the weekly school. These were the long-dead pastors G. H. Jäbker and Karl Frincke, whose names are intimately connected with the Lutheran history of Fort Wahnes and the surrounding area.

But not long after his return from Germany, Wyneken accepted a calling to Baltimore, Md.; and as his successor was called the man who had been ordained of God to be the leader of true, genuine Lutheranism at Fort Wayne for forty years: Dr. Wilhelm Sihler. A history of this eminent man cannot be given within the scope of this article. I will only briefly mention what "once" came about in Fort Wayne under Sihler's leadership. It was he who, with P. A. Ernst, called on Prof. C. F. W. Walther in St. Louis to consult with him and his fellow ministers there as to the advisability of establishing a Faithful Lutheran Synod. At Sihler's instigation, representatives from St. Louis, Michigan, Chicago, Cleveland, Toledo, and Baltimore then came to Fort Wayne in 1846 to deliberate on the constitution of an orthodox synod prepared by Prof. Walther.

In April of the following year (1847), Dr. Sihler, accompanied by a representative of his congregation, Mr. Ernst Voß, of Fort Wayne, rode to Chicago, and after a seven days' journey, arrived there to found our synod on the 26th of April

church, 66X44 feet, was built, to which a cross building was added in 1862. Next door stood the parsonage and in front of the church stood the belfry. This was the Lutheran church property "once upon a time" as the "old folks" among us still live



The old institutional home at Fort Wayne.

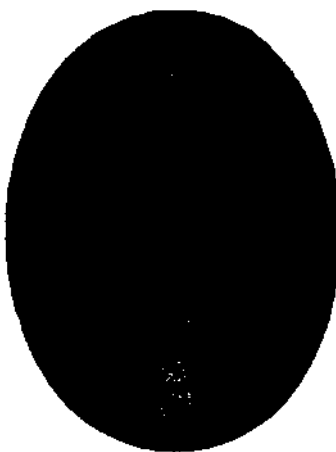
help. On this occasion he offered the practical preacher's seminary and the teacher's seminary connected with it, which had been founded by Pastor Löhe and directed by him in community with Prof. A. Wolter, to the Synod. In the following year Sihler was able to present the Synod meeting in St. Louis with the deed of transfer of the Seminary for Preachers and Teachers in Fort Wayne. This seminary then consisted of the so-called

The younger sex, however, can only get a faint idea of it through words and pictures.

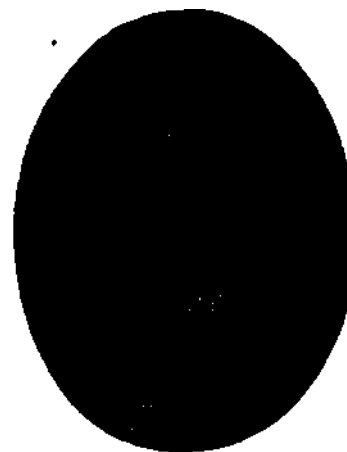
About a mile east of St. Paul's Church, on the Maumee Road, where the city had long since ceased, was the aforementioned Seminary, with one wing to serve as a teachers' seminary, and another wing to serve as an English academy. But this academy was only of short



Frederick C. D. Wyneken, b. 13 Mal 1810, d. 4 May 1876.



Wilhelm Sihler, b. 12 November 1801, d. 27 October 1885.



F. August Crämer, b. 26 May 1812, d. 3 May 1891.

old building, which later burned, then was rebuilt, and still stands. This monument of times past may the synodals, when they come to Fort Wayne in June, be shown and explained, remembering that they stand on historic ground.-

In the year of the establishment of our synod, the board shack, hitherto used as a church, was also moved to the rear of the landed property of St. Paul's parish, and converted into a schoolhouse, and in its place a new frame

duration; there was a lack of money and of pupils. The teachers' seminary, on the other hand, was later moved to a rented house to where Calhoun and Lafayette streets then met, and which then formed Piqua Road. From there it was then moved to Addison, Ill.

At the head of the seminary since 1850 was the unforgettable Prof. August Crämer, the third in the triumvirate of the fathers of the Lutheran Church of Fort Wayne and the surrounding area: Wyneken, Sihler, Crämer. These are the doctrinal

The first "once" of our synod in Fort Wayne, as many of us, whose earthly career will soon come to an end, have seen it with our own eyes, and of which Jungmissouri can be told in amazement, when the old people tell how small and poor the external church conditions were, but how great and strong in faith and eager for work the fathers of that time were.

Now what? About that next time.

Ph. Wambsganz.

To the ecclesiastical chronicle.

From our Synod.

Our two synodical papers, the "Lutheran" and the *Lutheran Witness*, now have a readership of 86,000 and 28,600 respectively. That is far too few. Both papers should have at least 50,000 or 75,000 subscribers, and then there would be enough Lutheran homes left in which neither of these papers could be found. With such a small number of readers it is to be understood that in many circles there is so little interest in the Kingdom of God as well as in the work of our Synod. For if our church bulletins are not read, one does not really know what is going on in the Synod, how gloriously the church is spreading, how necessary it is, therefore, that all Christians lay hands on the work, in order to carry out the command of JEsu: "Preach the gospel to every creature!". But all Christians who do not take part in the spreading of the kingdom of God beyond their own borders forfeit the blessing which God has intended for all diligent prayers, givers, and workers. On the other hand, they allow it to happen on their part that the kingdom of Christ remains weak, but the kingdom of the devil remains strong, in other words, that many people are lost and only a few are saved. But no righteous Christian wants this. Therefore the church bulletins come to their aid; they confirm what the pastor says to the congregation about the need of the church, and show them again and again where it is especially necessary to pray and to give. Such, therefore, as have no right interest in church bulletins, have no interest in Christ's kingdom and the welfare of the synod. Yes, they lack the heartfelt, grateful love that must flow from faith. In short, we must all mend our ways in this matter, or the Lord will soon come and overturn our lampstand. God has graciously given our synod a high calling. We are there to preach the gospel to all the world, and for this purpose cities and countries are now open to us everywhere, as you can read in all the numbers of our magazines. Give us God's grace that we may not sleep away the working day!

J. T. M.

There are already many special congregational and district bulletins in our Synod. They also have their justification, as they are especially adapted to the conditions in the individual districts. Thus the "Lutheran Messenger," published in the interest of the church work of the California and Nevada District, writes of the "Lutheran Messenger," a paper which was calculated by name for the States on the Pacific Ocean, but which has now been received, as follows: "The editors of this paper made it their business to help edify the readers in our most holy faith, to help promote in congregational life the congregations already existing on this coast and those yet to be established, to disseminate congregational news, to represent the cause of our church in writing, and generally to work through this organ to make the Lutheran congregations and missionaries

places, and the individuals became more and more firmly attached to each other. The enterprise of this paper was great, and the good Lord put his blessing upon it. Thus the paper became both a strong means for the closer connection of the churches here at that time, and a means in missionary service." The real purpose of this paper was therefore not to supplant our synodical papers, but to stand by them. Thus, then, the "Lutheran Messenger" worked hand in hand with our "Lutheran." Our congregational and district bulletins are also published in this spirit. While they work inwardly, they point to the work outwardly, that is, to the work of our whole synod as set forth in the synodical bulletins. That's right. Every congregation and district has the duty laid upon it by God, in a small circle, to make great the work of the Lord. But our whole synod is a great congregation, which in the great place is to make the great work of God still greater for the glory of God and the salvation of many. If both are to be done rightly, our Christians must also keep themselves informed of both. J. T. M.

New Mexico. Now Las Vegas has its own pastor. After our congregation there was allowed to dedicate their little church during the last Advent season, all the members still had one longing wish left: If only we had a pastor in our midst! They did not merely consider this "nice", but desired a pastor so that the children could also enjoy instruction in the words of God. Now their wish has been fulfilled. They rejoice over this with all their hearts. They are zealous in their church work. The few women have promised through their association to pay the house rent for their pastor.

There, at the foot of a high mountain range, the Spaniards built a city several centuries ago and called it Las Vegas, which means the pasture. Of course, this old city, which today still clearly shows its old Spanish character, is also quite a Roman Catholic city. But next to it the new city has been built, and in this new city our Lutheran Church has now also built a right Zion in honor of the Lord, P. E. A. Wolfram is now at work to make Las Vegas a pasture where JEsu's sheep, even his lambs, will find the right pasture. Henceforth, when our Lutherans pass through Las Vegas on their way to California, may they also remember our Lutherans in prayer. May God prosper and make this place a thriving pasture in New Mexico!

Fr. Stolp.

Domestic.

Do not forget the newly confirmed! This admonition, which the "Lutheran Herald" suggests to its readers, deserves to be taken to heart by all Lutheran Christians. We read about it: "Confirmation with first communion is a highly important experience for most boys and girls. The heart is ready to serve the Lord and His Church, and is therefore open to good advice and invitations. It would be a terrible mistake to leave these young Christians to their own devices at a time when they may be set on the right course for life. The Youth Club should be on the scene at once, inviting the confirmands to join. Where possible, the whole class should be admitted at once, and members of the board and congregation should be present at this admission ceremony to show that they take an interest in the youth. This, unfortunately, is often lacking. Frequent youth meetings, attended by older people, are an excellent means of keeping the youth with the church. However, Sunday school and Bible classes should not be forgotten. Unfortunately, especially our young Germans give themselves much-

They were so happy that the confirmation freed them from all learning, even in Sunday school. No, now the learning should really begin! From now on the catechism lessons should bear fruit, so that the confirmed person grows in all kinds of knowledge and thus prepares himself to be active as a Sunday school teacher, if necessary. Parents as well as teachers want to see to it that the youth continues to take its place in the Sunday School regularly before confirmation. And further, how often there is a lack of material for the singing society! Has the choirmaster thought of the recently confirmed, among whom there is often splendid vocal material? That one should also win readers for the church magazines among the newly confirmed has already been mentioned earlier. By no means forget or miss the newly confirmed!"

These hints are worth taking to heart. But let it not be forgotten to warn of the dangers that threaten the newly confirmed now that they are becoming further acquainted with the world! The colleges and universities, too, with their unbelief and mockery of Christianity, bring them many a danger. Above all, remember to pray for them! J. T. M.

"A defiant and desponding thing" is what the Scriptures call the human heart. Overconfident in happiness, hopeless in misfortune, it sways from one ruin to another. But it despises the right way to peace - in happiness and in misfortune - through faith in Christ, and praises those preachers who preach the gospel of carnal security. Of this terrible "gospel" leading to hell the daily papers are full, and, alas, many churches. Thus, recently, here in St. Louis, a "sermon" by a Jewish rabbi was received with great acclaim by a daily paper. In this ungodly speech the insane man stooped to the following statement, "No man, indeed no God can help or advise me in any way. I must do everything alone."

We print this in order to show once again to what madness the God-estranged human heart rises, but on the other hand also to show what a pity our daily newspapers, which seem to bring such blasphemies to the public with great benefit, mean for our people. One cannot do without the daily press, however. But be careful what you read and test the spirits! This warning was recently issued by a Roman newspaper. We cannot but repeat it, especially for the good of our younger fellow-Christians.

J. T. M.

According to the report of the Federal Council of Churches, the churches in the United States showed a gratifying increase for the year 1922. Of the 110,000,000 inhabitants of our country, however, only a little over 47,000,000 belong to a church as members. There are 27,454,000 Protestants, 18,104,804 Catholics, and 3,300,000 Jews. The rest are distributed among a multitude of small ecclesiastical communities. According to the report, the Protestants have 29,000 more congregations than preachers. This, however, is partly to be explained by the fact that in the country one preacher serves several small congregations. The various churches have gained about 1,220,000 new members in the last year.

J. T. M.

Pietro Fumasoni-Biondi is the name of the new papal legate in the United States, who recently moved into Washington. He is the Pope's fifth representative in this country. The first, Cardinal Satolli, came during President Cleveland's second administration; he was then followed by Cardinals Martinelli, Falcona, and Bonzano. At present over thirty countries send diplomatic representatives to Rome, and besides the

United States, which does not have diplomatic relations with the Vatican, of the larger countries only Japan, China, Turkey, Sweden, Norway and Denmark do not have representatives in Rome. The Pope's new representative, as he says, also does not want to pursue any political goals, but only to watch over the spiritual welfare of the 23,000,000 Catholics in the American diocese, which, in addition to the states, includes the Hawaiian Islands, Guam, and so on. Nevertheless, it is striking that the Pope sends to America such a shrewd politician and diplomat as Pietro Fumasoni-Biondi, who has distinguished himself as representative of the "Holy Father" in Japan and India. North America is precisely the country on which the eyes of all, especially those of the Pope, are fixed.

J. T. M.

Unjust Mammon. The parents of eight-year-old Jackie Coogan recently received a check for P500,000 from a movie theater company as the first and partial payment of the young actor's salary. If we consider that this sum is five times the annual salary of our national president, the reader can calculate for himself what enormous sums are wasted by our people on the movie theater. There is a word in the English language which so well characterizes our present sex: the word "pleasure-mad". The Holy Scriptures also speak of such sexes, and that in view of the coming judgment. Paul writes to Timothy: "Know this, that in the last days terrible times will come. For there will be men who love lust more than God," 2 Tim. 3:1-4. This marks the generation of our time, for what attracts thousands of visitors to the movie theaters is lust and unchastity. It must therefore be warned against again and again.

J.T.M.

The consequences of mixed marriages for the children. A well-known statistician of our country has found the following figures about the church affiliation of the children. If both parents belong to the same church, then 78 percent of the children belong to the church. If the parents belong to different churches, then only 55 percent of the children belong to one church. If only one of the parents belongs to the church, then the number of children who belong to the church drops to 50 percent. And if one of the parents is Protestant, but the other is Roman Catholic, then only 38 percent of the children go to church. So just from the point of view of the children, too, it cannot be warned seriously enough against entering into mixed marriages. It has often been said that mixed marriages also present special dangers for the part that adheres to the true visible Church. How easy it is in mixed marriages for the orthodox part to become indifferent to its church, to join the false church of the other part, or to become completely unchurched! Let the motto therefore be: "Your people are my people, and your God is my God", Ruth 1:16.

L. F.

Abroad.

Our "Lutheran" in Europe. Again and again letters come to the editors of the "Lutheraner" from which it is evident that our paper is read gladly and with benefit over there in the Old World. The "Lutheraner" now goes to quite a number of addresses in Europe. Partly it is ordered and paid for by American readers for relatives and friends over there; partly readers send their own copies to people over there who know that they like to read a church paper and yet cannot order and pay for it in the present emergency; partly also generous readers who are interested in the church situation over there always make funds available to us with

the instruction to send our magazines to those who would like to have them. Thus the last European mail alone brought several such letters.

A pastor from Silesia writes: "Today I would like to tell you how much I was pleased about each issue of the 'Lutheraner' and how you fully agreed with its content. Whenever the 'Lutheraner' appeared between the mails, I promised myself a few hours of inner blessing and have never been disappointed. Then, when I put the 'Lutheraner' aside, I always did so inwardly refreshed and deeply blessed." Another letter from a parish office in Saxony says: "Lieutenant-Colonel H. is an eager reader of your much appreciated 'Lutheran' paper, which is sent to him by his relatives in Evansville, Ind." From Westphalia, the director of an institution of the Inner Mission and the War Emergency Relief writes, among other things: "I am personally especially thankful that I received the 'Lutheran' through Mr. L. in Watertown, Wis. I have used many a treatise from it in my religious instruction."

A pastor from the Erzgebirge writes: "The 'Lutheran' has become very dear to me for more than one reason. First of all, I read it as the paper that connects me with many friends over there, friends who, in Christian compassion, provide much help for our fatherland and also for my congregation. It is always wonderful not only to receive gifts, but also to know that we are connected with one another in our innermost being. Now this would certainly already be the case, but the 'Lutheran' shows it always anew and clearly, gives this feeling also external expression. Then the paper is valuable to me above all because it gives me a beautiful and always new insight into the ecclesiastical and religious situation in America. In many respects they are further along in their historical development than we are in the old fatherland. You have never known the connection between church and state, under which we groan so much today. As a result, your congregations have become much more independent in many ways than ours. I confess that long before the war I was a supporter of the separation of church and state. At that time it seemed that this was to be a long time coming. Now this question has come to the center of our ecclesiastical development, and it is one of the special joys of my life that I have been able to witness it. Now I see my task in my church so clearly marked out for me: I have to help in my part that this separation runs in the God-willed courses. I may say that in this respect the reading of the 'Lutheran' is very instructive; from the long-practiced habits of a state-free church we can certainly learn many things here."

And in a fifth letter, from a place near the Czech border, after speaking of the physical distress and of the terrible visitation which has come upon the region there through the French occupation of the Ruhr, it says as follows (the writer is a former Indian missionary): "Even our Church is not blameless in the ruin that has come upon us. On the chairs of the colleges sit the men who with their so-called higher criticism tear the faith out of the hearts of the young students. Who here still believes in verbal inspiration [the doctrine of the literal inspiration of Holy Scripture]! You can be laughed at if you hold to it. I heard a pastor speak of the Old Testament 'fairy tales' in a church meeting only a few weeks ago, without any objection. So universally our people have fallen into unbelief. How thankful you can be that in

of the Missouri Synod are not bound to state educational institutions. I follow with great interest the Lutheran congregational life in America, as discussed in the 'Lutheran,' and I also follow the course of the struggle over there for the denominational or parochial school. Oh that the congregations would be warned by our experiences! They want to force us into the pagan ('secular') school. And that over there they want to uphold the training of teachers in Lutheran educational institutions! We no longer have all that, and religious and moral desolation is the result." This last statement in particular may give some in this country food for thought.

L. F.

From the seminary of the Free Church in Zehlendorf near Berlin comes the news that the number of students is slowly growing. In the fall there were six students, three from Saxony and one each from Nassau, Holstein and Hanover. Now three theology students from the University of Jena in Thuringia have given up their studies there and have registered for the Free Church Seminary in order to prepare themselves there for the ministry of the church. A former student of the University of Göttingen has also been studying there since last autumn. In addition, two candidates for preaching ministry who had studied at regional church universities took their second theological exams at the Free Church Seminary in March. One comes from Carinthia (German Austria), the other from Schleswig-Holstein. Just now, when the work of the Free Church is lacking in men (and also in means), the Lord of the Church is bringing men to it from circles it had never thought of. And so there will be no lack of needed means, if we here in America properly consider that the Free Church now has opportunity for church work as never before since its almost fifty years of existence. L. F.

Good news also often comes from regional church circles. Thus an association of friends of the confession has been formed in the Hanoverian regional church, who stand up and protest against the false teachers in the regional church, and recently said the following, among other things, in a manly public declaration: "We declare publicly and expressly that, in spite of all odds, we will steadfastly persevere in the stand of the apostles and Luther, who not only taught the pure, inerrant Word of God, but also resolutely opposed all false doctrine, and rejected far from themselves any compromise with the false teachers."

Would that these friends of the confession, who have thus made such a good confession, would stand firm, would not allow their mouths to be shut, and, if they will not be listened to, would follow their words with action, that is, would separate themselves from the false teachers!

L. F.

How the Dutch fought for their Christian school. In Holland, at the beginning of the last century, the non-denominational common school prevailed, with no room for Christian youth education. Christian parents resorted to self-help and founded free "schools with the Bible," which, however, only two years ago received full equality, just like the public schools. Until then, at great sacrifice, Christian parents had not only had to raise the full funds for their free schools, but also to share in the growing costs of the public schools. The driving force which helped the Christian school to full victory was, as Rector Drewes emphasized with great urgency before the Berlin Parents' Association, the will of a responsible Christian parenthood. The useful application of this is self-evident: In the German people, too, the cause of the Christian school will only advance if the parents, recognizing their responsibility, stand up equally tenaciously for the school of the Christian parents' will, the confessional school.

To this report we would like to add the following: From the Dutch, however, not only the Germans but also we can learn many an important lesson in regard to the preservation of our parochial schools. The main lesson is this: Wherever a Christian people have really struggled with prayer and supplication to God for the school, God has also given grace that it has been preserved to them.

J. T. M.

The Work of Our Brethren in Australia. That the work of the Lord is also making blessed progress in Australia is shown by the report before us of the Synod of Delegates held at Tweedvale, South Australia, from March 2 to 7, in which 43 pastors and 80 delegates, 11 advisory members, and numerous guests from the various parts of Australia took part. Our sister synod at present numbers 5 synodical districts, 216 congregations, 74 pastors, 18, 317 souls, 11, 325 communicants, and 4, 191 voters. Those who know something of the difficulties with which our brethren over there have to contend, will certainly rejoice with them in the well unseen, but yet steady growth of the Synod. The situation was particularly difficult for our Church in Australia during the last World War. The language question, too, is pressing more and more, and hostile school laws exist in places there as well as here. Nevertheless, the report indicates that the brethren are by no means lacking in a faith-filled, courageous spirit; after all, special attention has been given to the missionary cause as well as to education. Further teachers are to be employed at the seminary in Adelaide and the college is to be developed into a full institution meeting the needs with an annual intake of students. It is also intended that a higher girls' institution shall be started by a private company. The Synod again took a stand against all secret societies as well as against worldly dancing, against faith healing (Faith Cure) and against horse-racing. The retiring President of the Synod, Rev. Th. Nickel, who has accepted a call to the congregation at Wittingen in Germany, was given the honorary title of "Doctor of the Holy Scriptures" in recognition of his services. A special history of the Lutheran Church in Australia, which according to a Synod resolution is to appear soon, will also be greeted with interest here.

The building of our faithful Lutheran Zion is not accomplished anywhere without struggle; and just as God has blessed the teaching, defense, and struggle of His Christians, so that the kingdom of Christ may be extended, but the kingdom of Satan may be destroyed, this also serves us for comfort and instruction. May the merciful God continue to be with our brethren in Australia, and may they succeed in their undertaking in the Lord.

J. T. M.

Of beautiful Pentecostal songs.

I have sometimes said to myself that if many a dear Bible word could tell us what it has experienced in all the centuries it has lasted - I mean to say: how many it has instructed, strengthened, warned - that would make for edifying conversation. But even our beautiful spiritual songs have been instructive. I have held inquiry at some of the Pentecostal songs, and will recount a little of what has been reported to me.

"Come, Holy Spirit, HER God!" is a venerable patriarch among Pentecostal hymns. The verse was translated from an old Latin Pentecostal prayer before Luther. Luther added two more verses, worthy of the first. This hymn was prayed by Leonhard Kayser in his agony,

when he was burned by the Bishop of Passau in 1527 for the sake of the evangelical doctrine. After he had previously fervently asked all those present to intercede that he might die in firm faith, he confidently lay down on the funeral pyre. Now he asked the bystanders to sing with him, "Come, Holy Spirit, HERRE GOD!" And as the crackling flames wrapped their red arms around his body, he prayed:

Fill the hearts, courage, and minds of thy faithful
with thy gracious good; kindle in them thy ardent
love!

cried several times, "Jesus, I am thine, make me blessed!" and entered there, where so many had already gone before him, of whom the world was not worthy.

Thus also the Pentecostal hymn "Now we pray to the Holy Spirit", whose first verse Luther took over from older times and increased by three further verses, has often been sung in mortal distress. Of many, only one may be told here: In March, 1550, 80 fishermen were engaged in fishing on the ice off Copenhagen, when suddenly the ice broke, and they were driven away on the ice floe, which sank several feet deep into the tide. Then one of the fishermen, who had once been a disciple of the first evangelical bishop of Zealand, spoke, "Dear brethren, let us not fall into despair because we must perish in the water, but prove by deed and truth that we have not heard God's word in vain!" Thus they sang this song, the first verse of which reads:

That he may preserve us at our end, When we go home from this woe.

Afterwards they sang the death song "Mit Fried' und Freud' ich fahr' dahin" ("With peace and joy I'll go there"). Then the floe parted, and thirty of the fishermen went to a blessed death.

By the way, this Pentecost song is recommended for silent . Prayer after entering the house of God; many pious souls have had special blessings from it.

"O Heil'ger Geist, kehr' bei uns ein" was composed by Michael Schirmer at the time of the Thirty Years' War, based on Is. 11:2, where the Holy Spirit is praised with a sevenfold name. When in the year 1871, immediately before Pentecost, in the so-called Hell Week before Paris, the desperate battle raged between the rebels inside and the troops advancing from outside, and especially the part of the city in which the Lutheran Billeteskirche was located was exposed to the bombs, so that the church itself, into which some families had taken refuge, suffered damage. The church itself, where some families had taken refuge, was damaged, but the people dared to celebrate the Pentecost service, albeit in small numbers, and sang devoutly:

O Holy Spirit, teach us and let us be your
dwelling place, O come, you sun of the
heart!

Really, with the feast of Pentecost, the rebellion was put down, and a better time began.

"Zeuch ein zu meinen Toren", one of the loveliest Pentecost songs, is known to have been composed by Paul Gerhardt, one of the most excellent of all Lutheran songwriters. In Ravensberg, we are told, a Pentecostal congregation was gathered to implore power from on high through the Holy Spirit. In the same place, however, there was a band of wicked people who took pleasure in disturbing the devotion of the pious. The wildest fellow among them crept to the window of the house where the devout were assembled, in order to give a sign to his comrades, when those would be in the midst of their prayer, whereupon all would begin a pagan noise. But his companions waited in vain.

singing, "We're so safe, lazy and cold." Our Lutheran negroes in the South are still a little more industrious in the use of the sacrament than we are. It must not be thought, of course, that We have become so indolent only in recent years. In 1881 we counted 197, 284 communing members, and yet had only 389, 247 communion-goers.

Language Question. The table in the "Statistical Yearbook" on the use of language in our worship services indicates that the transition to English is progressing by 2 percent each year. However, this refers only to the services, not to the individuals attending the services. A congregation can have a German service and an English service every Sunday, and yet the German service is better attended than the English service, or vice versa.

The language question has caused us many an inconvenience in our Synod. It doubles the work of the pastor, who has to preach two sermons instead of one. It has in many cases divided the congregations into two heaps, one of which comes into the church when the other is out. As a result, churches are not as filled, unless on one occasion both parts hold a congregational service. In congregational meetings there is sometimes a debate about this issue. Here and there congregations have probably split over it.

What is our position on the language question? We seek first of all to avoid all discord and disunity on this question. A Christian congregation can also solve this question without all quarrels and disputes. We preach to the German in German and to the English in English. For the rest, we let the question resolve itself. We do not promote the transition into English, nor do we hinder it. The matter must take its natural course. All we have to do in this matter is to take into account the needs of the moment as they are before us. And those needs are different in different areas and different places.

Church periodicals. We print a large number of church magazines in our Synod. Let us dispense with the smaller papers, such as "Missionstaube," "Kinder- und Jugendblatt," *Young Lutherans' Magazine*, and others, and confine ourselves to the "Lutheraner" and the "Lutheran.

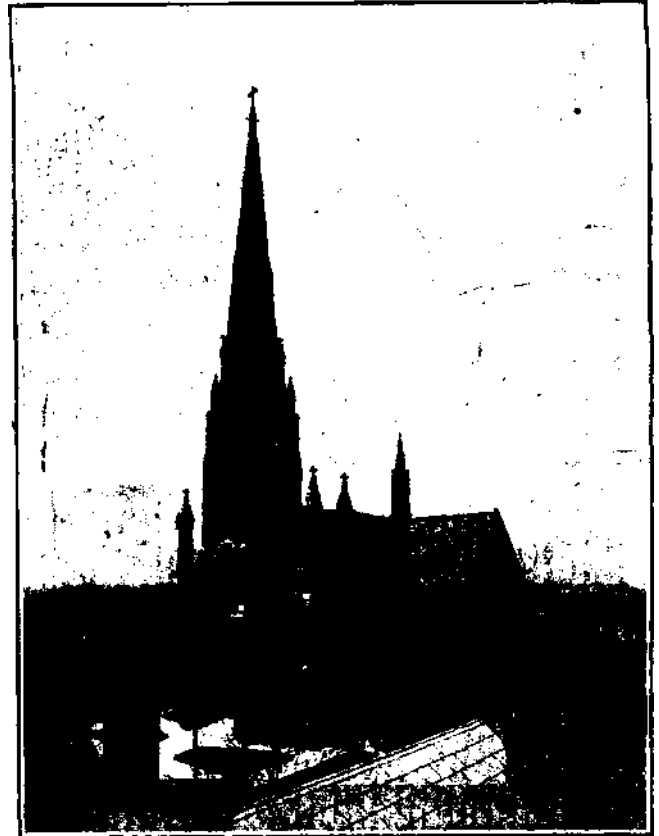
Lutheran Witness. Shouldn't one of these magazines be in every home in our synod? How many families we have in our Synod we do not know, but one would think that over a million souls would include at least about 200,000 families. Then in 130,000 families none of the above papers would be found. Secular, political papers, farmers' papers, and fashion journals are widely read, but for the reading of ecclesiastical papers some have little interest. The fate of the empires of the world interests some more than what is going on in the kingdom of God. Sunday issues of political journals, perhaps 64 pages strong, lie on the table, while one looks in vain for the "Lutheran." For a secular paper one spends \$4, and cannot obtain \$1. 25 for the *Witness*. Shall we not all endeavor in this piece also, that it may be better and better with it in the congregations and homes of our Synod?

E. E.

Fort Wayne, once and now.

Two. Now.

In order to bring the presence of Lutheranism at Fort Wayne before the eyes of the readers, I would like to invite them to take a round trip with me on an automobile to give them



Church of St. Paul Parish of Fort Wayne.

To show the Lutheran sites. We assemble at St. Paul's Church, corner of Barr and Madison Streets (PP. J. W. and P. F. Miller), and, before entering, inspect this church property of the mother congregation. There first stands the beautiful large church, built in pure Gothic style, nnt its nave holding 1800 seats. In the spacious niche is the upwardly striving altar and next to it the pulpit adorned with a sound cover; above on the spacious gallery is the two-manual organ, equipped with thirty stops, which roars the "Kyrie" with a prelude.



St. Paul's Parish School in Fort Wayne.

game, after the three bells in the high tower have invited to the service.

Opposite the church is the stately school building, in which everything is well equipped to accommodate the eight classes of the school. In the building are also the club rooms with everything that belongs to them. Also the office of the American Luther League ((A. L. L.), in which the *Lutheran Layman*, the organ of the *Lutheran League*, is published.

of this League, is edited, and the Luther Institute, the college of our Fort Wayne congregations, have found a temporary home in this building.

We now board the automobile and proceed to the west end of the city, where, at the corner of Jefferson and Jackson streets, stands the church property of the Emanuel congregation, once built under P. W. Stubnatzy, who is remembered at Fort Wayne. Here, too, we find a handsome church, with all that pertains to it, in the best of condition, beside it

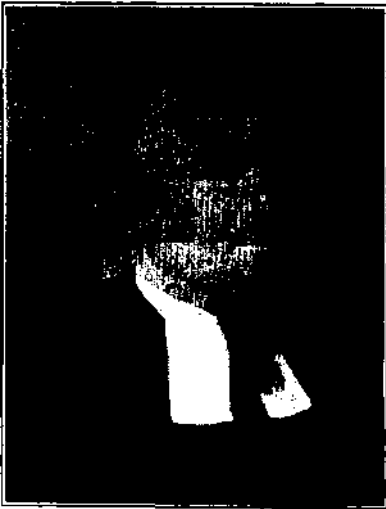
spacious place with church, school, club rooms, teacher's residence and rectory. (Fr. G. W. F. Doge.)

But we must hasten, and therefore cross the river again to the west side, where, at the corner of Fulton Street and Washington Boulevard, stands the English Lutheran Redeemer Church, erected at that time by the German congregations. We find the church and parsonage there; but all the property of this congregation is at present removed to the extreme south end of the city. (P. C. W. Bear.)

From Redeemer we drive to Emmaus. At the corner of West Creighton street and Broadway is the parsonage, the four-grade school, connected with the church, and next to the church is Emmaus hall. In the tower of the Emmaus church is a carillon, consisting of twelve bells.

Fr. P. E. and Ph. Wambsganß.)

Again comes a longer drive, from the southwest to Siidost, where, at the corner of Anthony Boulevard and the



W. S. Stubnatzy.

Born 1829; died 1889.
Pastor of Emanuel Parish 1862 to 1880. Pastor of St. Paul's Parish 1875 to 1896;



H. G. Sauer.

Born 1845; died 1896.
Vice-presidents of the Synod 1890 to 1893.



C. Groß sen.

Born 1834; died 1906.
Pastor of the Emanuel congregation 1880 to 1903;
Vice-president of the Synod from 1878 to 1896.

the school buildings with club rooms and on the other side at the corner the spacious rectory. (P. W. E. Moll.)

We go on, and southeast, where the Zion parish has erected a fine church property at the corner of Hanna street and East Creighton avenue, when it branched off from St. Paul's parish years ago. (P. H. C. Luehr.) On the corner stands the large church, furnished in the same manner as St. Paul's and Emanuel, behind it the commodious six-grade school, and next to the church on the south the parsonage and two teachers' apartments, and next to the school a three-story building under construction, the club house, which the congregation is now having erected at a cost of \$125,000.

We again mount the automobile, and as we proceed northwestward, I explain to the readers who are riding with us, that in our journey the time of the founding of the different churches will be paused as an order. Therefore we now proceed across the St. Marys river to "Flower Valley," where, at the corner of the St. Marys avenue and the Huffman road, the steeple of Trinity Church serves as a guide to the property of this parish. Here, too, we find a large one.

Alliger-Straße the Konkordiakirche stands, also with large, respectable community property: church, school, club hall, parish apartment and teacher's apartment. (Fr. W. Klausing.)

Now before we take leave of the Lutheran churches of our Synod, I declare to the readers who are traveling with us that St. Paul's congregation in the extreme northeast and Emmaus congregation in the extreme southwest of the city have purchased building lots on which they are about to erect branch schools.

We were last at the Concordia Church. And now we get off and walk to nearby Concordia College. On the way, we pass the Concordia Cemetery, the large, park-like cemetery of the Lutheran congregations, dotted with monuments. There we visit a larger gravesite reserved for the pastors of Fort Wayne congregations and read the names Hoover, Wolter, Sihler, Stubnatzy, Sauer, Jüngel and Groß on the gravestones.

And now over to our Concordia. Here the Synod has probably its most valuable real estate. It would be going too far to show and explain it all. At the east end.

stands the old building; then we go into the middle building, from there over the so-called "Bridge of Sighs" into the newest building. Behind the old college is the service building, with its spacious dining-room, and the college hospital. From thence we proceed to the immense gymnasium or gymnasium, where the 310 pupils of the institution exercise their athletic

have also established a high school, the Luther Institute, with a two-year business course. This institute has been crowned with such success that the congregations have felt compelled to plan a new building at a cost of \$100,000. The execution of this undertaking is now in progress.



Front view of Concordia College at Fort Wayne.

and military exercises in winter to keep a healthy mind in a healthy body. In front of the gymnasium, extending to Schick Street, is the large playground. Behind the gymnasium is the garden land with east trees extending to Anthony Boulevard. Turning directly south from the gymnasium, we pass the bakery and the large central heating plant, then go

And finally, we get in our car once again, drive from the college to the west end to Fairfield Avenue and then south. We come to Home Avenue. There is the property of the Lutheran Hospital Society of Fort Wayne and vicinity, which comprises a whole block of houses. From Home to Wildwood avenues we see the beautifully situated park with large trees that have grown out of the primeval forest.



Rear view of Concordia College at Fort Wayne.

around the old building and see before us the beautifully laid out park and the oak grove bordering it. South of the old building to Maumee Avenue and west of the new building to Schick Street are seven professors' apartments. That concludes our tour of Concordia College.

As we once again survey the whole in wonder, I share that the Lutheran congregations in Fort Wayne are

The hospital is located in the middle of a park with walnut trees and birch trees, in the middle of which the statue "Christ heals the sick" indicates the purpose of the hospital. But a more detailed description of this monument of Christian love and mercy would go too far; I must invite the Synod guests to visit the whole hospital complex in person.

This is our Lutheran Fort Wayne, which has invited the synod to hold its sessions in its midst at the end of June.

...to hold. This Fort Wayne shouts a friendly "Welcome!" to Synod values. Hearts and homes are open to you. You shall be dear, valued guests to us. However, as you enjoy hospitality among us, you will also encounter many infirmities, shortcomings, and imperfections. Cover them with the mantle of love and be assured that in the great blessing of God we are repentantly aware of our own sins. Include us also in your intercession, that the good God will keep us from megalomania and keep us in the right humility, so that we will not be like the proud king Nebuchadnezzar, Dan. 4, 27 ff. But where you see the abundant blessing of God, in the "once" as well as in the "now," exclaim with us, "This is done of the Lord, and is a wonder before our eyes." Therefore, "Not unto us, O LORD, not unto us, but unto thy name give glory for thy grace and truth." Ps. 118:23; 115:1.

Ph. Wambsganß.

To the ecclesiastical chronicle.

From our Synod.

From our seminary in St. Louis. As in all our educational institutions, the academic year in our seminary is drawing to a close. The closing will take place on June 13 in a special service in the nearby Church of the Holy Cross. D. E. A. W. Krauß will deliver the German and D. H. K. Moussa, of Jefferson, Wis. will preach the English sermon. D. F. Pieper, the president of the institution, will dismiss this year's candidates, 97 in number, to the preaching ministry, according to an ecclesiastical form. In addition to these 97, there are 6 candidates who have already completed their regular studies last year, but who have still studied in our newly established Graduate School and completed the prescribed studies in the academic year that is coming to an end. They will also participate in the graduation ceremony. On the evening before, June 12, the alumni of our institution in St. Louis and the surrounding area will hold their annual meeting in the seminary, to which those alumni who come from further away are also invited. After the closing ceremony, on June 14 and 15, the so-called distribution commission will meet, which will assign our candidates for the preaching ministry and the school ministry of this year to their professions. The following week, June 20, as is generally known, our synod will meet at Fort Wahne, to which the district presidents assembled here will travel from St. Louis. Several of the appointed committees will meet a day or two earlier in order to discuss important and time-consuming matters beforehand and then make recommendations to Synod. A meeting of all the alumni of St. Louis is planned for the second evening of Synod, June 21, to be held at St. Paul's School, where special matters concerning our seminary will be discussed.

L. F.

From our Concordia College in Edmonton. Our school struggle in Alberta, Can., has been mentioned several times lately in our church bulletins. It seems that, on the basis of these reports, the opinion has been formed in some places that our institution here in Edmonton is also under the control of the State Department of Education and that its existence depends on the benevolence of the same, or that of the Superintendent. To

Questions about this matter have come to us from various circles of our Synod. In answer to these questions we now wish to announce that there is no cause for concern. Our institution is not under the Department of Education, nor can it be closed by any disgruntled official. The institutions mentioned by Chief Justice Beck in his judicial decision are of a different nature from our college. A. H. Schwermann.

The Commission on Inner Mission in North America has not been heard from for a long time. But there is a good reason for this. Some time ago it was suggested to us by the honored editors that we should not only write when our treasury is in need, but also when we have no need to complain about. So the commission waited to see if such a time would come when our treasury would not be in need. But it seems that such a time will never come.

We are in great distress, and the distress is always increasing. Our treasury is over \$50,000 in debt. For many months now we have only been able to supply the mission districts from month to month, because the sums we would have had to borrow quarterly were too great. The need in the districts is great, as the circumstances of the country people in general are so sad in our country. From one State we are told, "In ten counties the banks have been closed, because the farmers can no longer be lent to." From another county comes the report, "All our farmers are going bankrupt; they are all in debt. Who yet they have pledged \$20 to \$40 church contribution." Still another pastor writes: "Not a bushel of last year's crop has yet been sold from our valley because the freight rates are too high. As this last year's crop was the first in four years, you can imagine how much our people are in need." Another report from a pastor in a sugar beet area, where many Lutheran families richly blessed with children reside, reads, "I am collecting old clothes and shoes for my poor parishioners. Many of them are too poor to buy their children the clothes and shoes they need." When we told this to some of the parishioners the other day, they said, "Then what one told earlier must be true. He said that he had sent a dollar to his father in Russia. But he wrote back that he had given the dollar for the poor children in America, for whom they were collecting." This could be reported even further. These reports show how things are in our mission churches in the West and Northwest. For this reason we cannot expect these mission churches to do much for church and mission purposes. Therefore, we must support them and help them to do mission work. But if this is to happen, we must be able to rely on our dear Christians to think very carefully about the inner mission in North America at their mission feasts, and whenever they want to give a gift for the work of the Lord. May they all help with prayers and gifts so that our so richly blessed mission does not suffer any harm! God will hear their prayers and bless their gifts. C. F. D.

The "Ev.-Luth. Kirchenblatt" reports **about our work in Brazil**, as follows: "As far as the reports are available (seven parishes had not sent in a report), the following figures result: Parochies: 37; congregations and preaching places: 149 (increase: 18); souls: 19, 548 (increase: 144); communicants: 9442 (decrease: 52); voters: 2645 (decrease: 23); schools: 75 (increase: 8); pastors holding school: 31; synod teachers: 8, assistant teachers: 31, female teachers: 4, pupils: 2007 (increase: 122); commun.

have 6027 (increase: 549), baptized 1043, confirmed 585, married 117 couples, buried 152 persons.

"What is particularly pleasing about this report is the increase in the number of schools and pupils. There is also again a handsome increase over the previous year in communion-goers. However, if we compare the number of communion-goers with that of those entitled to communion, a sad picture presents itself. For the latter number is several thousand more than the former. And as many members go to Holy Communion several times during the year, it follows that about half of the communing members of the district did not present themselves at all at the Lord's Table during the past year. While in many congregations of the Synod all the members communicate on an average three or four times a year, there are some parishes in which only about the third. There are some parishes where only about the third part of the communicants come to the Lord's Supper even once in the course of the year. This is a proof that this delicious means of grace is not highly esteemed, but lowly esteemed. And it is to be feared that if statistics were compiled on church attendance, the result would be an even sadder one.

"It should be pointed out that Argentina is not included in these statistics, as a special report has been compiled on the Argentine district. According to a communication which reached us from there several months ago, the Argentine district numbers about 5, 700 souls. This gives a little over 25, 000 souls for the whole Brazilian district."

It is right that our sister paper should punish the neglect of the Lord's Supper. A Christian who stands in the living faith hungers and thirsts for the goods that Christ gives in the Lord's Supper. But he who has no desire for the Lord's Supper in his heart shows that he is in a bad way. Let a Christian therefore examine himself continually. Whoever is negligent in this matter, the devil plays a trick on him, comes and takes the word from his heart. It is therefore pleasing that the report about this warns, rebukes and punishes so rightly. However, the correction comes from the gospel alone.

J.T.M.

The "Ev.-Luth. Kirchenblatt", the organ of our brothers in South America, should find **further distribution** among our North American Christians. The paper offers excellent reading and gives the reader an insight into the tremendous difficulties with which our mostly young ministerial brothers have to struggle there. Whoever would like to know what it means to do mission work in Brazil should read the interesting and instructive article from the pen of Praeses Busch in the issue of April 15, entitled: "News from our District." We forget too easily the work that our missionaries in distant lands are doing for us at Christ's command, and therefore forget to pray and give for them. We are also too quick to speak of our monetary sacrifices. Whoever gives a few pennies from his abundance for the mission will be ashamed when he reads about the real sacrifices that our brothers down there, lonely and abandoned, but still cheerful, courageous, and confident in their faith, make every day out of love for the Lord.

J. T. M.

Inland.

"**Stop!**" Under this heading, some time ago, the "Watching Church," the organ of the Buffalo Synod, wrote the following timely word on a charge which is not altogether infrequently made nowadays outside and also within the Lutheran Church. The said paper says:

"One can scarcely pick up an ecclesiastical paper now without stumbling upon the remark that it is high time that the Lutheran Church should awake from its sleep or half-sleep. Immature students and men who could be trusted with better judgment feel called upon to raise their guardian voices, to bring a church which has now been asleep for nearly a hundred years, at last to the point where it recognizes its God-given task and makes an effort to use the powers resting in it in the sense of its founder. This sounds very conscientious and faithful. Is such a voice of admonition necessary? Has the Church really spent her days in a state of half-sleep? He who judges thus has every reason to rub the sleep out of his eyes at last, and to look at his Church once with a sober eye. If the Church of the future accomplishes in proportion to her strength what she has accomplished in the past seventy-five years, we may be abundantly satisfied. Keeping in view the fact that the Lutheran Church has had to win a position for itself in the past seventy-five years in the struggle against American sectarianism and the nominal Lutheranism of the East, that the members of our Church were mostly poor people when they came here, that in spite of struggle and poverty they have built not only churches and schools, but seminaries, orphanages, homes for the aged, and hospitals, the cry, 'Wake up!' is ill-timed, to say the least. For when did the synods of Missouri, Ohio, Iowa, Wisconsin, Augustana, and the Norwegians erect their magnificent institutions? when did the smaller synods list the modest buildings suited to their circumstances? All this has been done in the past seventy-five years. In view of what has been accomplished, our Church has no need to apologize. She is not a church of the second order. If her labors and sacrifices of the past seventy-five years have been the fruit of half-sleep, then we can only wish her to remain in that condition; then we need not worry about the future. No, the Lutheran Church is not asleep. But the vital forces at work in it always express themselves in such a way as the times and circumstances require. Let one keep this in mind in forming his judgment."

These words may be meant and taken to heart by some outside and inside the Lutheran Church. L. F.

Too expensive places of worship. A change sheet points out that outrageously expensive and magnificently decorated churches are becoming more and more fashionable. Just a few years ago, churches costing over P50,000 were a rarity. Now, churches costing from P250,000 to H500,000 are becoming the norm. That's why you hear the complaint all too often, "We can't do much for outside causes because we are far too burdened ourselves. Thus these expensive churches do great harm to the general welfare of the church as a whole.

Beautiful places of worship bring glory to the Lord Jesus, if they are really a proof of faith and love. So in the Old Testament the faithful Israelites built an exceedingly splendid temple for the glory of their God. After all, the warning of the change leaf is well in place. At least do not forget the contributions for the mission above the contributions for the congregation! The work of the Lord must not suffer any damage, neither at home nor outside. Even more beautiful than magnificent houses of worship, which after all remain only wood and stones, is the glorious preaching of the glorious gospel, in which the Holy Spirit makes sinners into noble building blocks in the spiritual temple of Jesus Christ. Devout Christians are the most beautiful houses of worship! J.T.M.

According to the latest report of Dr. H. K. Carroll, the well-known church statistician, there are only 44,000,000 people in our country.

who are members of a church communion. The ratio, therefore, has remained much the same as in former years, though the Protestants had an increase of 828, 600' and the Roman had one of 89, 016. The Baptists gained 305, 597, and the Methodists 269, 198, new members. The following figures show the strength of the different bodies of the church: Baptists, 8, 303, 824; Methodists, 8, 270, 704; Lutherans, 2, 443, 016; Presbyterians, 2, 401, 267; Campbellites, 1, 552, 713; Episcopalians, 1, 129, 613; Congregationalists, 848, 318; Unitarians, 71, 110; Universalists, 59, 650. This account shows that the more a church issues the fundamental truths of God's Word, the less it grows. The Unitarians and Universalists, who stand outside the Christian Church, precisely because they have abandoned, along with other Christian doctrines, the Scriptural teachings of the Holy Trinity and of the substitutionary satisfaction of Christ, have gained few adherents with their false teachings. Even the Congregationalists, who teach many of the same errors as the Unitarians, have remained small in spite of their false teachings, which are so popular with the world. In general, all church communities have to complain of a lack of preachers. But this scarcity is especially apparent in such church communities as are doing away with Christian doctrine. The better things are with the professors who work in these seminaries, the more students they raise who want to devote themselves to the glorious office of a servant of the church. Almost all church communities also complain about the unbelief of many of their pastors and professors, which is becoming more and more widespread even among the laity. Only a few churches take a stand against the unbelieving and Christ-hostile lodges.

It should be noted that the influence, strength and power of a church community does not consist in the large numbers of its members, but in the faithfulness to God's Word and in the strong testimony against false teaching and ungodly living. The serious words of Christ apply especially to our time: "If ye continue in my word, then are ye my disciples indeed, and shall know the truth, and the truth shall make you free", Joh. 8, 31. 32.

J. T. M.

At what age do most people join the Church? The Messenger of Peace, the Uniate paper, writes: "To answer this question, the Department of Religious Education of Boston University has made inquiries of more than 6,000 young people. These 6000 young people reside in 43 states, and all belong to such churches as do not teach confirmation classes. They are either Methodists, Congregationalists, Presbyterians, Baptists, or Campbellites (Disciples). Whereas it has been supposed that the sixteenth and seventeenth years of life are the time of decision for most (to join a church), it now appears, on the basis of these new statistics, that the great majority join the church at the age of twelve and thirteen. The inquiries further show that those who have not made a public profession by the age of twenty-one do so only in exceptional cases still later." The said paper makes the following application in reference to what has just been reported: "It is held against us Protestants that the children who are confirmed with us in the thirteenth and fourteenth years are still too immature; but the results of the above inquiries are a new proof that our method is quite correct, and that we have in Confirmation instruction a most important and beneficial institution."

The latter is also true of us Lutherans. We have also been ridiculed because we have been so thorough in our Christian schooling.

and hold confirmation classes. Little by little it turns out that our institutions are still the best and are also imitated by the sects. But that we are accustomed to pay attention to the Christian education of our children, we owe to the great reformer O. Luther. By the grace of God, our Luther saw far in this matter and knew what was right. But Luther owed this to his study of the Holy Scriptures. The study of the Word of God makes great men who always find out and do what is right in spiritual and earthly matters. If we only follow the Scriptures, we will also work rightly for home, school, church and mission.

J. T. M.

On March 11 of this year, the much-named and widely famous Christ Church at Alexandria, Va. throughout the country, to which George Washington and General Robert E. Lee once belonged, celebrated its 150th anniversary. It was in this church that Washington first made it known that he was ready to fight for the independence of the thirteen colonies, and it was here that Robert E. Lee received the news that he had been chosen as the chief commander of the Southern troops. Washington's and Lee's pews are still preserved, and are readily shown to visitors; also the place where Lee knelt with his daughters, Mary and Mildred, at his confirmation in 1853. We recently inspected the church, and had conversations with several members of the same. We also ascended the pulpit from which the famous men were preached, and sighed over the fact that above the great men who have heard God's word here, our almighty, highly praised Saviour is sadly forgotten. The Episcopal Church is infested with unbelief.

Not far from the famous Christ Church stands an unfamous Lutheran Church, belonging to our Synod, but dear and worthy in God's sight, because Christ and his Word are preached in it. Near Christ Church also stands the lodge hall where Washington became a Mason. He has been a bad Mason, however, and has not been much concerned with "that silly stuff." We were pleased to see that Washington and Lee did not neglect the mission among the negro slaves; the whole large gallery was set apart for them, and Washington sat so as to keep his eyes upon them during the service.

J. T. M.

A warning against our present-day narratives. We cannot refrain from warning again and again against the many useless, harmful, soul-destroying novels and stories that are being pressed into the hands of our younger generation, as it were. The devil seems to have almost all writers in his clutches nowadays, and to direct them according to his will. What they write is either for filth or for unbelief. Of these are tales such as: *Main Street*, *When Winter Comes*, *This Freedom*, *Tillie the Mennonite Maid*, *The Church on the Avenue*, etc., which have been written to thousands of

which have been sold and are devoured by innumerable readers, are sad examples. What is written in them can and very often does serve to make unbelievers and scoffers out of Christians. These narratives are in part recommended in colleges and universities to pupils and students for study, and receive only praise and commendation from spiritually depraved teachers, instead of just reproof. To this the study of good, truly educating books is more and more set aside, and people resort instead to shallow and morally depraved loose stuff, which is not conducive to godliness. Our people, one has said, are a band of hungry writers and readers. The hunger is there, indeed—a real ravenous appetite for the poison that kills the soul! J. T. M.

Abroad.

Incorrect Statements. In the "Kirchliches Jahrbuch für die evangelischen Landeskirchen Deutschlands, herausgegeben von Pfarrer V. J. Schneider in Berlin," referred to elsewhere in today's number, there is also a section in the chapter entitled "Kirchliche Zeitlage," which gives notices of foreign aid under the heading "Internationales." There is an account of what the Quakers have done, the Federal Council, the National Lutheran Council, the Iowa Synod, and the German Lutheran Synod; and then follows a section on our Synod, which reads literally thus:

"The Missouri Synod, which has no connection with the Lutheran Synods of the country [Germany], has also initiated a relief work, of the proceeds of which in Germany probably only the Evangelical Lutheran Free Church in Saxony, which is also Missouri-directed, has had anything. nothing more is known to us about their collection successes; the least has come to Germany, probably more to Poland, the Eastern countries and France. Her antipathy towards Germany and her dependence on the unscrupulous agitation of the world lie has often come to the fore. There are, after all, still people in America who believe in Hun atrocities, such as chopped-off children's hands, torture of prisoners, and the like," etc. (S. 458.)

We must confess that we would not have thought such a complete distortion of the facts possible in a book like the one mentioned. Although we have conjectures as to how D. Schneider arrives at such a communication, we leave these to ourselves. However, one rightly expects the editor of such a yearbook to inform himself about the facts in order to give a proper report and reliable information. If he did not know anything about our relief work, he could easily have found out something in Berlin, not only from Free Church pastors, but also in regional church circles. Since he seems to know something about the Free Church, he could easily have made inquiries, especially among its officials. If he had wanted to know something about our support of charitable institutions, he could have learned something from the Bodelschwingh Institutions, to name only one. But in addition to ignorance comes malicious slander. The sentence, "Their [the Missouri Synod's] antipathy to Germany and their dependence on the unscrupulous agitation of the world's lie has often come into the open, is to be described as such." It should be difficult for D. Schneider to name such manifestations. The war is over now, and we do not intend to go into it. But if he wishes to educate himself, he can easily learn how pastors, teachers, and congregations of our Synod were suspected, reviled, persecuted, and harmed during the war.

We have not, however, made much mention of our activity of love, nor do we intend to do so now. But it is a fact that quite considerable sums have been collected in our Synod and sent to Europe, though also to Poland, to Ruland and to Alsace, which now belongs to France but was originally German. However, the main part has gone to Germany and is still going there. To be sure, most of the money and other gifts have passed through the hands of the Free Church, which is associated with us; but from the Free Church Relief Committee many national churches, including institutions of the Inner Mission, have been supported - quite apart from the fact that many gifts have been sent directly from our circles to such German circles. Through the hands of our New York Relief Committee (American Lutheran Board for Relief in Europe), from July 21, 1919 to May 1, 1923, \$660, 105.05

have gone. Of this amount, \$604,045.05 was sent to Germany alone, the remainder to Russia, Poland, Alsace, and elsewhere. Of these \$604,045.05 sent to Germany, \$211, 480. 55 were in cash; the remainder were food, clothing, and other necessities of life, amounting to \$392, 564. 50. In clothing alone, 2755 shipments have been exported to Europe, all but 70 to 75 to Germany. But by no means all has been sent over through this committee, but hundreds and, we may with good reason say, thousands of dollars have been sent directly. And to this must be added the really quite important relief work of the "Evening School," from which quite considerable sums and gifts have also come from our Synod. Finally, we may add that the clothing collection now on its way to Europe, which has been effected by the Walther League chiefly within our Synod, amounts to no less than 75 tons, which, like an earlier similar large collection, is for the exclusive benefit of Germany. About three-fifths of the former consignment went to the Free Church, two-fifths to charitable institutions.

We do not write this because our Synod wishes to have credit for it, but for the tax of truth against vacuous or inaccurate reports. L. F.

Quite heart-moving news about the need for children and singers in the Nuhr area occupied by the French comes to us from several quarters. One report states:

"Food has become scarce and unaffordable, the housing shortage unbearable. Even though it is supposedly forbidden for foreign soldiers to buy food, it does happen. And where the inhabitants do not want to give anything, brute force destroys this will. Gymnasiums and hundreds of school classes in town and country are occupied by soldiers. Schoolchildren are chased into the streets. Even the kindergartens are taken from the pre-school children, for example in Lünch, Recklingshausen, Langendreer and Wetter. From some schools the soldiers left again after a few days, but how are the schools then left behind! In one school the lavatories were clogged with white bread, while our children did not have enough to eat. Milk intended for children and infants is in many cases confiscated for enemy military use. In Weitmar, in the middle of the night, they confiscated the bedding of the only sleeping place of a nine-year-old boy, top sheet, pad, emergency blanket. . . . The children are being forcibly driven from their home, from the paradise of their youth, so that the Archbishop of Cologne has appealed to the Pope on account of this outrageous cruelty."

Another report states: "In 1921, 123 persons died of tuberculosis in Hagen, Westphalia, in 1922 187 persons; in 1923 the number will continue to rise. There are about 13,000 school children in the city. Of these, 454 were found to be tubercular by January 1, 1922. In 1922 893 cases were added, so that to-day we must reckon on 1347 school children suffering from pulmonary tuberculosis: 11 per cent of the children! In a single school the following state of health was recently ascertained: Vigorous were only 10 per cent, medium vigorous 30 per cent; the remaining 60 per cent were partly weak and highly debilitated, 60 per cent were anaemic and 24 per cent scrofulous."

Helping love must not diminish. L. F.

What does science know about what every Christian child knows? Prof. Dr. Plate, the successor of the notorious professor Ernst Hæckel, who tried to spread the Darwinian monkey religion in Germany and other countries, writes about this under

anderm, as follows: "Natural science faces all ultimate questions hopelessly. It only registers the facts in their interdependence, but is unable to uncover the ultimate cause of all events. Every force is something mysterious. Natural science, therefore, leaves philosophical and religious faith full liberty, so far as it does not make assertions which contradict post-scientific experience."

In these words we find, on the one hand, a concession, namely, that natural science really knows nothing about God's work of creation and preservation; but, on the other hand, the statement that natural science should not contradict religious faith if it does not contradict scientific experience. Both statements have something objectionable against them. First, natural science should tell even the most unbelieving naturalist that there is a personal, omnipotent, and omniscient God who created, governs through, and governs all things. This is what natural science tells even the most blind pagan. However, nature says nothing about how this world was created; that is what God Himself says to all men in the Holy Scriptures. This, therefore, is what all men, including natural scientists, ought to believe, and to say with Christians, "I believe that God created me together with all creatures." The other thing of concern in the sentence is that the professor says, "Natural science does not contradict religious [Christian] faith so long as it does not contradict scientific experience." Corrected, the sentence reads, "Natural science never contradicts the Christian faith, even when unbelieving scholars disagree with Scripture. Thus the sentence is true to Scripture and fact. For God's Word is the right knowledge that never deceives, while all men are liars."

In conclusion, Prof. Plate says: "There is a deep meaning in the old sentence that religion must be preserved for the people. A people without religion is sure to perish sooner or later from inner rot; moral education is not enough. I hope to have shown that the struggle of materialists and atheists against the fundamental views of Christianity finds no support in the results of natural science." The former is true; the latter we must not dare to hope for, because most natural scientists are God-deniers and scoffers, and therefore tell us lies in order to destroy Christianity. J. T. M.

The high, glorious, blessed profession of our mothers.

A letter from a sixty-year-old to his aged mother.

-----, May 13, 1928.

My dear mother!

Today is "Mothers' Day", There it is customary to give the dear to send mother a bouquet of flowers or even a pretty potted flower. I can't do that now, so I'll write you a little letter. Perhaps you would prefer that to a bouquet of flowers that will wither in a few hours.

Dear Mother, I too remember you today with love and heartfelt gratitude and thank God for all the physical and spiritual blessings He has bestowed on me through you. It is a great thing when a child has such parents who care for it in the flesh, nurture it, give it clothes, shoes and food, protect it from harm and damage, give it a proper education, etc., but all this is as nothing compared to the blessing that flows down on the children of a truly Christian mother. This spiritual

Blessing cannot be described in words at all. When a Christian mother carries her child before and after birth on a praying heart; when she is anxious day and night for the spiritual welfare of her child; when she warns the child by word and example against sin; when she clasps his little hands in prayer and impresses upon him the little saying, "Christ's Blood and Righteousness," etc. when she takes her little darling by the hand and leads him to the manger in Bethlehem, under the cross on Golgotha, to the empty tomb in Joseph's garden, to the Ascension Hill, and there shows him the Lord Jesus in deepest ignominy and in highest glory, and says: "Behold, my child, this is thy Saviour, who hath bought and redeemed thee with his blood, who hath adopted thee as his child in holy baptism, who will have thee blessed in his fair heaven: believe in him, pray diligently unto him, love him with all thy heart, serve him in holiness and righteousness that is pleasing in his sight!": so it has an effect on the mind of the child which will never be forgotten, even if the child should later fall forward in faith. It remains a thorn in the conscience, and if God gives grace, the remembrance of the Christian mother and her word may become cause for it to return to the Saviour in the hour of fear, of misfortune, of death.

Let me tell you an experience. On one of my journeys I came to sit at a table next to a distinguished lady in a restaurant. As usual, I bowed my head and said my grace. The lady noticed this and addressed me, in English of course, with the following words: "Sir, excuse me, but I noticed that you were praying before the meal. Do you know that this reminded me vividly of my dear mother? O, she was the best mother that ever lived! She was a Christian in heart and soul. We children were taught by her not to touch any food at the table without first praying. And when she put us to bed, she made us all kneel down in front of the bed, and while she was on her knees with us, we prayed our evening prayer together. Now I must confess that I am no longer a church member. Since I was in college, I can no longer believe the doctrines my mother embraced in simple-minded childlike faith of heart. But is it not strange? Yet I cannot go to bed without first kneeling by my bedside and saying the little prayers my mother taught me, though I do not believe a word of them. How do you explain that? Is it just force of habit?" I told her it was the Holy Spirit working on her heart, trying to save her before it was too late. Surely she should not resist this tug of the Holy Spirit, but return to the same Savior in faith who had so graced her mother and made her such a "sweet Christian mother." She sighed, "But I can't believe it, I can't!" I could tell she was most troubled in her conscience. Who knows whether she might not yet, in the hour of calamity, or some other grievous affliction, have grasped with the hand of faith the Saviour as Saviour, whom her Christian mother, her "sweet Christian mother," had held out to her and exemplified!

Yes, truly, it is a great, delicious thing about a Christian mother. Only eternity will reveal what rich blessings Christian mothers have worked on their children in the quiet of the nursery through their prayer, through their teaching, through their godly example.

The Lord has given me such a truly Christian mother in you, dear mother. The longer I grow older, the more I recognize what I have in her. That I have become what I was and still am, namely a believing child of God, I have given to my heart-love next to God.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Popular Commentary of the Bible. The Old Testament. Vol. 1: The Historical Books of the Old Testament: Genesis to Esther. By *Paul E. Kretzmann, Ph. D., D. D.* Concordia Publishing House, St. Louis, Mo. 1923. 798 pages 7½X10½, bound in cloth with gilt and cover titles. Price: \$5.00 postage prepaid.

Herewith the third and penultimate volume of the work, which has already been widely distributed in our Synod and beyond its borders, is available. The first two volumes deal with the New Testament in a popular manner. In two volumes, of which this is the first, the Old Testament is now to be interpreted. The manner here is the same as in the preceding volumes: After a short introduction to the book, the text according to the English Bible follows in bold type, and between the text is interspersed, with ordinary type, a concise interpretation, similar to that in the approved old Bible works of our Church, the Weimar Bible and the Osiandrian Bible. In notes, reference is often made to other works and treatises, especially from our own circles. It is quite natural that the interpretation is often very brief; for if the larger Old Testament is to be treated in two volumes, the interpretation must be short. But we have already read part of the work while it was being printed, and can say that, in spite of this, what is possible for the set volume has been done, and done well. The work will be of valuable service to our laymen, but also to teachers and pastors, and will hopefully - we say this with emphasis - displace other Bible works from Reformed circles. Above all, however, this work will induce many to study the Bible more diligently, especially the Old Testament, and this will be the greatest blessing of this work, which is also beautiful in its outward appearance, and for which they will know how to thank the diligent author. A map of Egypt and the Sinai Peninsula is included. L. F.

Statistical Year-Book of the Ev. Luth. Synod of Missouri, Ohio, and Other States for the Year 1922. Concordia Publishing House, St. Louis, Mo. 1923. 198 pages 6X9. Price: tzt.00 postage paid.

It is hardly necessary to give special notice and recommendation to this clearly arranged, valuable "Yearbook". In the last three issues of the "Lutheran," an overview of our entire Synod has been given, a tour of our congregations, as it were, by means of this "Yearbook," and this overview will be continued in today's issue and concluded in the next. But there only the total numbers have been considered; the innumerable details can only be found in the "Yearbook" itself. Therefore it is indispensable for those who want to have an overview of our whole Synod. No one knows what all is to be found in the "Yearbook" except he who has looked at it more closely. L. F.

Manual and Course of Study for the Lutheran Schools of the Central District. Edited by *Th. M. Kosche* and *H. A. Mertz*. 1923. Nuoffer Printing Co, Fort Wayne, Ind. 124 pages 6X9. Price: 75 Cts.

A detailed curriculum and very thorough instructions for its execution with references to further literature. Initially intended for the schools of our Middle District, the book will also serve well elsewhere. It is just such uniformity of the course to be pursued and of the goal to be attained that may do much to elevate our schools everywhere, and cause the unfounded reproaches against them to disappear. L. F.

Kirchliches Jahrbuch für die evangelischen Landeskirchen Deutschlands.

1922. An Auxiliary Book on Contemporary Church Studies, edited by Rev. D. J. Schneider, Berlin. 49th year. Printed and published by C. Bertelsmann in Gütersloh. 590 pages 6X9, bound in cloth with spine and cover titles.

We have repeatedly discussed this yearbook here. For those who want to inform themselves about the ecclesiastical conditions in Germany, it is the most convenient, richest and best reference book. The judgment, of course, depends upon the standpoint of the contributors. The 13 chapters of the book have the following headings: State and Church since the Revolution. Parish and parish organization. Ecclesiastical Statistics. Inner Mission. The German evangelical heathen mission. Jews and mission to the Jews. Inner-church evangelism. The German Evangelical Mission Abroad. Associations. Church and School. Ecclesiastical times. Staffing of the "church authorities," synods, boards of examiners, theological faculties, and seminaries for preachers. Mortuary Review. We make a very justifiable exhibition of the work elsewhere in to-day's number, p. 177. L. F.

Two little houses by the brook. Story for children by Marg. Lenk. Fourth edition. Published and printed by Johannes Herrmann, Zwickau, Saxony.

Who wants to be entertained? Come to me; I invite you! Booklets 2 and 4. children's stories, rhymes and pictures. 32 pages each 6X9. Price: 8 Cts. each.

Excellent youth writings! Margarete Lenk's name as one of the best youth writers of modern times remains, even after she has no longer been among the living for several years. In addition to her contributions, the other two issues contain those of the writer Robert Reinick and the painter Ludwig Richter, to name only the best-known names. L. F.

The Indian Woman in Poetry and Life. By Helene Frenkel. 32 pages 5VsX8. Published by the Evangelical Lutheran Mission. Leipzig. Price: dl. 5.

How I found the South Indian mission field after the war. By Bishop D. Nj. Danell. 16 pages 5V--X8. Price: LL 2.

Two small missionary pamphlets of the Leipzig Mission, which will be read with pleasure by those who are interested in these very questions. L. F.

Lead Us, O Lord! Lord, go with us! For male chorus. Composed by G. C. Albert Kaepfel, Concordia Teachers' College, River Forest, Ill. 3 pages 7X10. Price: 25 Cts; H2. 40 the dozen, postage paid.

Life and Love. Life and Love. For male chorus. Composed by G. C. Albert Kaepfel, Concordia Teachers' College, River Forest, Ill. 3 pages 7X10. Price: 25 Cts; H2. 5V the dozen, postage paid.

Two good compositions for male choirs, the first to be used as an ecclesiastical choral piece for New Year's Eve and New Year's Day, also at weddings and other occasions, the second, a folk song, to be used at social gatherings. The texts, which cleverly set the compositions to music, are by P. O. R. Hüschen. To both is added an English translation by P. W. M. Czamanske and C. Nagel appended. L. F.

Introductions.

Introduced on behalf of the respective District Presidents:

Pastors:

On the 3rd Sunday, n. Epiph: Rev. G. H. Liepke at St. Paul's parish at Feuersville, Mo. by Rev. H. F. Liescheidt.

On Sunday. Quasimodogeniti: Fr. K. J. Durdal in Christ Parish at Langenburg and in St. Paul's Parish at Marchwell and the day after in St. Paul's Parish at Springfide, Sask., Can., of Fr.

On Sun. Misericordias Domini: P. A. C. Bode at St. John's Parish, Orange, Cal. assisted by LL. J. Kogler, H. G. Schmelzer, A. M. Wyneken, W. A. Tisza, and R. Jeske, by P. W. Schmooch.

On Sunday. Jubilate: P. O. C. Fedcke at Trinity Parish, Ogema, Minn. and at Immanuel Parish, Callaway Tp, Becker Co, Minn, by P. G. B. Propp.

On Sunday. Cantate: W. C. Elfert in Christ Church at Leduc, Alta. can. assisted by P. J. C. Mueller from P. C. C. Janzow, and in the afternoon in St. Peter's Parish from P. J. C. Mueller. - P. A. Eichmann in Immanuel parish at Estherville, Iowa, assisted by P. W. C. Fleischer from P. H. A. Wagner. - P. G. B. Propp in the congregation at Virginia, Minn. by P. W. Melahn.

On sund. Rogate: P. A. G. W a g n e r in the congregation at Hanover, Mo., by P. O. Kretzmann. - F. W o h l f e i l in the Immanuel congregation at Rolla, N. Dak. by P. H. Nieting. - P. J. B r a n d t in St. Paul's parish near Monango and in the parish near Ellendale, N. Dak. by Fr. P. W. Lueders. - P. Walter H. Meyer in Zion parish at Alva, Okla. by P. C. Matthies. - P. J. H. C. Sieck in the parish at Canyon, Tex. by P. Th. H. Evers. - P. J. E. B ü l o w in St. James parish at Holland, Minn. and in the afternoon in St. John's parish at Woodstock, Minn. by P. H. Bohnhoff. - E. H. Zucker at Immanuel parish at Van Wert, O., and in the afternoon at St. Paul's parish at Convoy, O., by? Th H. Henkel.

On Sunday. Exaudi: Rev. H. A. Nuoffer in the Irinita congregation at Hammond, Ind. by Rev. A. H. Kaub. - P. M. L. Heerboth as missionary to Lawrence, Kans. by P. G. Mießler. - H. Kohn in the Nazareth congregation at Chicago, Ill, assisted by Dir. W. C. Sohn and LL. A. Frederking, J. Müller, and P. Röhrs, by P. F. C. Streufert. - P. W. Melahn in the Grace Parish at Hibbing, Minn. by P. F. L. Oberschliffe.

L. Teacher:

On Sunday. Judica: Teacher A. D. Abraham in the Peace Church at Chicago, Ill, by P. F. C. Streufert.

Easter Monday: teacher E. Kieser as teacher of the middle class at Concord Parish at Detroit, Mich., by P. R. H. C. Meyer.

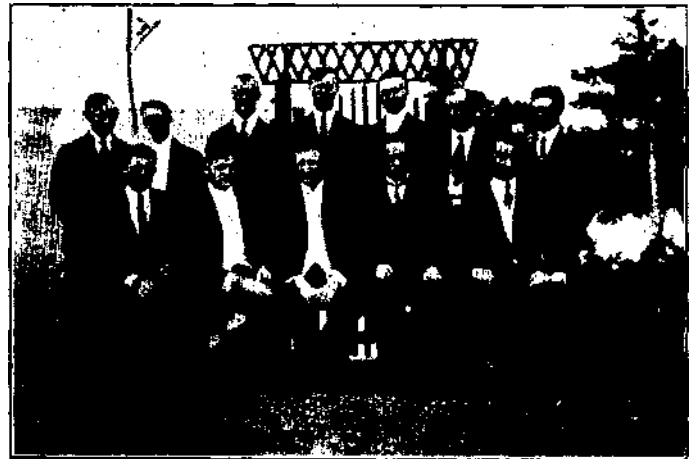
And then he adds, "Remember whereof thou art fallen!" V. 3. Whether the Lord, if he were writing a letter to our Synod today, might not speak similarly, such as, "I know your works and your labor. I know how many churches and schools ye have built, how many institutions of learning ye have established, how many missionaries ye have sent forth, how many hospitals and orphan-houses, etc., ye have maintained; but I have it against thee that thou trustest the first love." Everything may well be progressing outwardly in a synod, but inwardly it may be going backward step by step and stage by stage.

Now it is true that it is different with a synod than with an individual congregation. While in one synod in one area things are slowly going downhill, while for example an old congregation has left the first love, in another area new life is blossoming again. We still experience something of the times of first love today in many places where the gospel has only recently come. But when we look at our synod on the whole, does not the thought suggest itself to us that in general our synod is slowly going backwards in spiritual matters? Do not many pastors make this observation? We have had the gospel now for seventy-six years. Many things have changed during that period. Private confession, which used to be in use at least in some places, now occurs, with vanishing exceptions, only in communions to the sick. Church discipline is no longer heard of as much in our time as in earlier years. The teaching of Christians is falling away more and more. Doctrinal articles in church magazines, doctrinal discussions at synodal meetings are somewhat more limited because of the amount of business that is always present. In the synodal reports the doctrinal discussions are only partially printed. The old pericope texts are no longer adhered to as strictly as before. Already one can observe here and there "Mothers' Day", "Music Week", etc. in our congregations, which can open the door to all kinds of "days". Images of change, some of which are not quite perfect, are trying to force their way into congregations. The same is true of entertainments and theatrical performances. Sometimes the raising of funds for the church is done in the sectarian manner. Now not every change that has occurred in the lull of time is a sign of decay. The fact that private confession has become more and more rare, that Christian teaching has been dropped more often, that doctrinal discussions and articles have receded somewhat, is partly due to changed circumstances. The main sign of the inward decline is that God's Word no longer dwells in the homes as it once did. How few still hold home devotions! What about praying in the family? The worldly invades more and more. Sufficiency, indolence, indifference are spreading more and more.

And now, when we notice such signs of inward decline among us, the admonition is to us, "Do the first works!" Revelation 2:5. Let us go to church again as if it were the first time! Let us again read -God's Word in our homes, and hear it in church, as if we had never read and heard it before! Let us sing the beautiful hymns again as if we had never sung them before! "To him that overcometh will I give to eat of the wood of life which is in the paradise of God," v. 7. E. E.

From Argentina.

The Argentine Pastoral Conference spent beautiful conference days from March 1 to 7 in the midst of A. C. Wächter's congregation in the friendly colony of Merou, Entre Rios. With the arrival of candidates H. Jauck and J. Strelow during the past year, our conference has now reached the unprecedented number of 13 workers. Unfortunately Fr. Jauck and the delegates from the Brazilian district of our district were unable to attend the conference, the latter because of the political unrest in Brazil. The other twelve conference members, however, six with their families, arrived from the Pampas, Buenos Aires, Cordoba, Entre Rios, and Misiones; most had traveled by rail, one by river steamer, and one by automobile. Immense distances of land separate our missionaries in this country; the north and south posts are over a thousand miles apart. From East to West



The Argentine Pastoral Conference.

From left to right, sitting: PP. A. Kröger, A. Wächter, A. Krämer, C. Trünnow, G. Krämer. Standing: PP. H. Gehrt, B. Ergänzt, M. Berndt, J. Strelow, G. Hübner, C. Schutt, C. Wolf. P. H. Jauck was not present.

geographically no such extension is possible; but here too four hundred miles separate our stations. The conference days in Merou were therefore rare, true days of joy.

But also busy days! Fr Trünnow served as chaplain. In the opening address Vice-President A. Krämer pointed to the seriousness of the times and encouraged new zeal and continued loyalty. In the morning hours the following work was carried out: Fr. G. Krämer finished his interpretation of the story of creation, which he had begun last year; Fr. Gehrt read a Spanish sermon on 2 Tim. 3, 15-17, which was then discussed; Fr. A. Krämer interpreted Tit. 3. Extremely lively discussions resulted from these works.

The mission report, prepared and read out by Vice-President Krämer, briefly described the joys and sorrows, the successes and failures of our mission work, the inner and outer growth or decline of our parishes. Two of the largest parishes have been divided since the last meeting and have received their own missionary. The parishes of Pastors Trünnow and Wächter have become independent since the annual meeting; their main congregation has become the missionary.

are already incorporated with the state. Glory to God alone for this! Stimulated by these examples, other parishes are now striving for independence and incorporation. In two areas the work has spread so much through new preaching places that a division is urgently needed. In Paraguay, the stronghold of the Jesuit missions of the sixteenth and seventeenth centuries, missionary work has also begun. On the other hand, we have lost some mission stations for whom quite Lutheran practice in confirmation instruction was too restrictive and severe. With the unrestrained Uniate they found open arms. In addition to the Uniate, many sects and slanderers are violently attacking our work; one is even not afraid to take legal action against us. But as in the past, so also in the future God will be our confidence and strength, a help in all hardships that may befall us.

Progress has also been made in the work through the Spanish language. Gehrt held some Spanish services in his area in Cordoba. Some tracts have been written, others translated; also the main forms of our agendas have been translated. The translation of the Catechism and Bible stories is being diligently worked on. What a great mission field, scarcely begun, still lies before us, especially in the Spanish work! It is rightly said, "There are many crosses in South America, but seldom is the word of the cross heard." From subtropical Misiones in the north to the Magelhaens Strait in the cold south, from the cloud-crowned Andes Mountains in the west to the low shore of the Atlantic Ocean in the east—what an immense mission field for Spanish work!

Much interest has been shown in our important school and teacher question. On the basis of our diplomas we are trying to obtain the recognition of the state school authorities. Almost all pastors hold school during the winter months, although not at the same time of day as the state school. Where the pastors are unable to hold school, assistant teachers are employed, but in many cases they are not sufficient. Unfortunately, we do not yet have any synod teachers.

The editorial committee of our "Kirchenbote", consisting of the pastors A. Krämer and B. Ergang, Fr. Wächter was added as the third member and Berndt as managing director. This little missionary magazine has again enjoyed a great increase in readers during the past year; to it, by God's blessing, a great part of our progress is due. May our "Kirchenbote" fulfill this purpose to an even greater extent in the future!

Because of the geographical location, the language and the cash registers, but mainly because of our advancing work, our conference is more and more taking on the form of a district. Our business negotiations also took on a similar form. At the moment only two of our young men are studying at the seminary in Porto Alegre, Brazil. Since we lack any higher school in this country for the training of future pastors and the necessary teachers or for the further education of our youth, who can otherwise only achieve this purpose in sectarian schools, a committee was elected which, with the consent of the Mission Commission, is to make preparations for its own "Colegio". At the same time, a separate building fund and student fund was established.

Church building fund and a commission for the administration of the same. Trünnow was appointed statistician and student father.

Conference Sunday was abundantly filled with services. Fr. Kroeger was pastoral preacher, and the undersigned preached' the confessional sermon at the main service in the morning. In the afternoon Father G. Krämer preached a mission festival sermon. In the evening Fr. Ergang spoke about our Inner Mission, Berndt about our Heathen Mission, and 2nd A. Krämer about our Synod.

It was most gratifying that many members of the congregation, both men and women, followed all the proceedings daily with great interest. The friendly hospitality on the part of the parishioners left nothing to be desired.

Dear Christians and "Lutheran" readers! Our work goes forward under God's blessing. Again and again opportunity presents itself to spread out our work. Although there is a growing realization among our people that it is their sacred duty to maintain their own servants in the Word, we are still too weak to carry on the work alone. But we confidently hope that God will make your hearts willing to continue to support us with workers, resources and prayers, so that the glory of God's name may also be great in Argentina and that His kingdom may come. Gerhard Hübner.

To the Ecclesiastical Chronicle.

From our Synod.

A Visit to the Finnish Synod. From June 2 to 4, Prof. Dau, Praeses Daib, and the undersigned were guests of the "Finnish Lutheran National Church of America" at Ironwood, Mich. The president of this synod, P. K. E. Salonen, wrote to me on January 31, 1923, that his synod had decided at its last annual meeting to enter into negotiations with us for the purpose of a union with us. I then instructed Praeses Daib to take the preliminary steps. Together with Praeses Salonen, he arranged a conference for February 20 in Ironwood, at which, in addition to the two presidents, Father G. A. Aho of the Finnish Synod and Pastors Hattstädt, Lucas, and Sommer from our side were present. After this conference Prof. Dau and Praeses Daib were appointed by me to the committee for the Finnish matter. As it seemed desirable to hold another meeting before the Synods, such a meeting was arranged for the beginning of April, in Chicago, at which Praeses Salonen and E. V. Niemi represented the Finnish Church, and Praeses Daib and the undersigned represented our Synod. Both the meeting at Ironwood and that at Chicago showed that there was entire agreement in Christian doctrines between the representatives of the two Synods, but that different practice was exercised in regard to church government. While our Synod does not allow women the right to vote and speak in the church, in the Finnish Synod women are granted **both**.

President Salonen invited our committee and the undersigned to visit their synod in Ironwood. The three days we spent among the Finns will remain unforgettable. Every hour was utilized, either in public meetings or in committee meetings. On Saturday afternoon we attended the pastoral conference. The teachings of the Scriptures, justification and sanctification,

of the means of grace and the church were discussed, and both parts fully confessed the truth. The discussion on women's suffrage took a longer time. For our part, reference was made to the two relevant passages of Scripture: 1 Cor. 14:34, 35 and 1 Tim. 2:11-14; but at the same time we advised that this matter should not be rushed, but that the question should first be thoroughly examined according to Scripture and that the matter should be considered at conferences and in the congregations.

On Sunday the Finns celebrated their twenty-fifth Synod anniversary in three uplifting services, for which Pastors Päätilä and Wegelius from Finland also attended as guests. The large church was filled at each service. The crowd listened devoutly to the preaching of the Word. The congregational singing was powerful, some of it in familiar melodies, and in each service one of us was given the opportunity to testify to the hope that is in us.

Then, on Monday, came the trial in public session of the Synod. On the basis of a few sentences prepared by a joint committee, the important matter was discussed. The sum of the deliberations, in which the lay delegates also diligently participated, is as follows: The Finnish Church and our Synod are in complete agreement on the main doctrines discussed. On one question of life, namely that of women's suffrage in the church, the practice of the two synods diverges. This is a matter of the proper understanding and strict application of biblical passages. Since both parts bow equally under God's Word, it was agreed that the discussion of this question, and negotiations in general, should be continued for the purpose of mutual official recognition as fellow believers and possible union. The Finnish church appointed a committee for this purpose, which will continue the negotiations with our committee.

In response to Praeses Salonen's question concerning the education of Finnish students, we made the statement that, if desired, we would recommend to our Synod that arrangements be made so that in one of our institutions the students of the Finnish national church could study there under the same conditions as our own.

May the Holy Spirit protect the good work that he has begun and continue it for the good of the holy Christian Church!

F. Pfothner.

Another victory for the just cause. The supreme court of our country, on the 4th of June, pronounced that the laws in various states prohibiting the use of any language other than English in the lower grades of state, private, and parochial schools, were invalid. Such laws were enacted in Nebraska, Ohio, Iowa, and in eighteen other States, and were particularly directed against the German language, which is also taught in many of our parochial schools. In the last analysis, these laws were directed against the parochial schools in general. The judges who rendered this decision took the correct, truly American position that such a law interferes "with the power of parents to control the education of their own children. They point out that individuals have certain fundamental rights which must be respected and that the protection of the Constitution extends to all citizens, both those who speak other languages and those who are born with English on their tongues. They also argue that the learning of two languages is not a crime.

The Supreme Court has annulled all the windy reasons of the opponents of the common schools, and therefore we call the decision a victory for the just and good cause. The Supreme Court has nullified all the windy reasons of the opponents of the parochial schools, and therefore we call the decision a victory of the just, good cause, for which we want to give heartfelt thanks to Him who directs the hearts of men like streams of water.

Our brethren in the States concerned had, of course, quite other reasons for disputing the legality of the law, chief among them that it interfered with the freedom of religion and conscience promised by the Constitution. By the said laws the home altar would be torn asunder, and the communal worship of parents and children would be hindered.

This decision again shows that we have good reason under our feet when we invoke the freedom guaranteed to us by the national constitution in such matters. And if our brethren in the other states had laid their hands on the unjust law and not resisted it with the legal means available to all citizens of our country, another piece of our freedom would have been taken from us. Now it is saved. We communicate this according to the first telegraphic news, which we hope is correct in every point. When the exact and complete judicial decision is available, we will come back to it if necessary.

L.F.

The Walther League, in which the youth clubs of our and other synods of the Synodical Conference are united into a larger league, celebrated the festival of its thirtieth anniversary in many places last month. From small beginnings the League has grown, especially in recent years, into a great multitude, numbering hundreds of local associations and tens of thousands of members. But the most gratifying thing is that our young Christians in the League have remained in the right mind and spirit. The fact that they are concentrating their attention on being nurtured in spiritual knowledge within the congregations to which they belong; that they are taking a lively part in church works, especially in the missionary work of the church, and are showing interest in all church work; that they are carrying on charitable enterprises, such as the Sanitarium for Lung Sufferers at Wheat Ridge, Colo. and the European Relief Society, with earnestness and zeal - all this inspires good hopes for the future.

May the Walther League always remain on the right track! May its members continue to work and sacrifice diligently in the interest of the Church as men and women in their later years, and may the present young men and maidens be replaced in the course of time by ever new young workers who, in the spirit and mind of their fathers and mothers, gladly and diligently participate in the works of the Church, willing to make sacrifices!

L. F.

A beautiful memorial service was held on Pentecost Sunday evening by the mixed choir of the old Trinity congregation in Milwaukee, Wis. to commemorate the centennial of the birth of J. Friedrich K. Lochner. Lochner was born at Nuremberg, Bavaria, Sept. 23, 1822, had come to America in 1845 as one of Löhe's Sendlings, and was also soon one of the fathers of our Synod, as he was in general closely allied with the older history of the same. He served as pastor of two congregations, the Trinity congregation in Milwaukee and the Trinity congregation in Springfield, Ill, and in the latter position also of our seminary there, and passed away to the rest of God's people on February 14, 1902. He had special prominence as a liturgist; he had made thorough studies in the field of hymnody, church music, and the whole *l'Annuaire*, and in this interest he has also

wrote several works that are still worth reading. That is why the aforementioned choir organized a church concert in his memory on the aforementioned day, at which his son, Prof. Martin Lochner from our teachers' seminary in River Forest, took over the organ parts. Let Lochner's memory be honored among the now adolescent generation of our Synod!

L. F.

Domestic.

On the distribution of candidates. This year, as usual, in June, the graduates of our seminary in St. Louis will receive their diplomas and will be assigned their vocations. May this important hour serve them, as well as all of us, for serious self-examination.

What kind of pastors does God want in his service, and therefore what kind of pastors should Christian congregations ask him for? To this we answer: First, learned pastors; not, of course, learned in the sense of the world, which considers the wisdom of men to be the best and highest, but thoroughly learned in God's Word, so that they may well know how to distinguish law from gospel, and to use God's Word rightly for the teaching and reproof and comfort of God's children. Further, God wants sincere pastors hedges; for all hypocrites, but especially hypocrites in the preaching ministry, are an abomination to him. Third, God wants diligent pastors, not dumb dogs and lazy bellies. Fourth, God demands godly pastors who stand in the living faith and shine forth a Christian example to their fellow Christians in word and deed. Above all, God wants faithful pastors in the service of His church. Faithful pastors are those who, without fear of man and far from complacency, honestly and sincerely do what God has commanded them to do, and make good use of every opportunity to do missionary work. Such pastors should ask God for Christian congregations and, if he has provided them, honor and esteem them, pray for them, and support them strongly in their difficult, responsible profession and ministry. Then God will give his blessing in grace for their success.

J. T. M.

Radio in the service of mission. The *Lutheran Church Herald*, the paper of the United Norwegian Church of our country, makes a most justified request to its readers. You see, this church maintains three mission posts in the interior of Alaska, distant from each other, and entirely shut off from the outside world, especially during the winter months. One post is six thousand miles from Minneapolis. There the missionary receives his mail, the only communication with the civilized world, only once every two months. At Teller, Alaska, is an orphanage with thirty-five children and three missionary workers. At Igloo, Alaska, a woman is working all alone among the Indians and Laplanders. The paper asks that generous readers be so kind as to send donations so that these three mission stations can be connected by radio as soon as possible. Certainly a justified request! The lonely missionaries will be most welcome to listen to the radio concerts here and there, and this connection with the world will dispel many a lonely hour for them.

This reminds us that our seminary is also raising funds to not only share really good conversations everywhere through radio, but above all to preach the pure Word of God to the world. About half the amount has been raised.

J. T. M.

Pastor's sons. A proverb as false as it is stupid is: "Pastor's sons' and miller's KM'c.^:r.a^n sou^ntzer

never." That this proverb does not tell the truth is proved by the facts. Out of 2145 outstanding men in England, 1270 are pastors' sons; out of 12,000 known and famous men in the United States, there are over one thousand. In 1910, ten out of every fifty-one persons whose names are recorded in the so-called Hall of Fame in New York were sons of pastors. Five of our presidents were also sons of Protestant preachers. In other respects, too, history proves that from the Christian pastorate have at all times come men who have served the world in high positions of honor. Especially in our synod have our parsonages been a blessing to the church; for nearly half of our pastors and teachers have come from pastor's families. May our congregations not forget this! With their small salaries, our pastors and teachers have also made this sacrifice, that they have given one or more sons to the service of the church. But it must not stop there. Every Christian home should make it its duty to send at least one son to college. That would be a fine gift to the Church, far more delicious than all gold. And our Savior needs it! But if it is the Saviour who wants this noble gift, we will gladly give it to him.

J. T. M.

Missionary Work in Alaska. According to the report of a special committee on Alaska appointed by the Native Mission Board and the Women's Board of Internal Mission of the Methodist Episcopal Church to inquire into this matter, ten different church denominations are at present engaged in mission work in Alaska through their competent authorities, namely, the Baptists, Congregationalists, Methodists, Herrnhuters, Presbyterians, Episcopalians, Quakers, Swedish Protestants, Roman Catholics, and Greek Catholics. In all, there are 113 mission stations in Alaska with 170 missionaries. The expenses of operating this work amount annually to about \$250,000. In the above report the Norwegian Lutherans, who have some mission posts in the interior of Alaska, have probably been overlooked.

Perhaps we, too, might join in the work in Alaska, especially as our government makes ever greater efforts to plant colonies there. Should there not also be churchless Lutherans in Alaska? Toward them also, as against all churchless people generally who dwell up there, we have a sacred duty to preach the gospel. Should we be given the opportunity to do so, let us not forget this duty of ours, but let us do with willing hearts what God commands us. Let us keep in mind the great goal: expansion through the preaching of the Word of God!

J. T. M.

The Herrnhut, or, as they like to call themselves, the Brethren Church, have, according to the report of their missionary secretary, Father Paul de Schweinitz, more members on the mission field than in the home churches. The number of souls in the four provinces of America and Europe is 46,782, while that on the mission fields amounts to 105,711. This comparatively small church community maintains 290 missionaries and 2278 indentured helpers. In America its membership has doubled during the last twenty-five years. Not in doctrine, for in this the Brethren are enthusiastically inclined and spread false and pernicious false doctrine, but in their missionary zeal this small church fellowship can serve as an example to us. We need now more than ever to bring in men and funds to preach the word of the gospel to every creature. Even today the number of non-Christians in the whole world is the

Ten times the population of our country. It is estimated that the number of Christians is only 576,000,000, and this is still too high. The followers of Confucianism and Taoism come second with 300,000,000, followed by the Mohammedans with 223,000,000, the Hindus with 200,000,000, the Animists, blind pagans who are on a very low level, also with 200,000,000, and finally the Jews with 14,000,000 followers. Certainly, a great, important mission field even today is the whole earth. J. T. M.

Dangers and duties of the Christian church in the present day. on this subject the president of the Southern Baptists spoke earnestly at their synodical convention at Kansas City, Mo. last May. The chief danger, he stated, is the false doctrine, hostile to Christ, which is becoming more and more prevalent in the Christian Church. Closely connected with this is the secularization and alienation of the Church, so that the shell remains, but the core is rotten. In addition to this, business is predominant in congregations as well as in synods, the hasty planning of ever new undertakings, the collection of funds, etc., while the actual task of the church, the further spreading of the gospel, is pushed into the background.

These points may also give us food for thought. If we want to stay on God's path, we must always keep in mind what we are actually on earth for. The one holy and important task we have on earth is to preach the pure Word of God. Let us never grow weary of this Word and of spreading and confessing it! It is a bad sign that we are in trouble to raise the little money for Christ's kingdom. Where there is little thanksgiving, there is little love. But where love is cold, the church is dead. J. T. M.

"The Back to the Bible Movement," which came into existence January 1, 1920, has made it its business to have a Bible verse printed each day on the editorial page of the daily papers. A year ago the Society supplied 871 newspapers with Bible texts; but on January 1, 1923, the texts selected by the Association appeared in 2038 newspapers, in all the States of the Union, in all the provinces of Canada, and in many papers of Korea and the West Indies. The total readership of these papers amounts to 14, 233, 254. Whether any great blessing has been bestowed in this way is not known. After all, such a Bible verse has been a comfort to many a Christian, and has perhaps left a sting in many an unbeliever. God's Word is always active and powerful. Therefore only give the Gospel a chance to be active, or as they say in English: **Give the Gospel a chance.** J. T. M.

Decency.

Missionary Blessings. How God blesses the missionary work of our brothers in Germany in some places is shown by the "Ev.Luth. Freikirche". We read there: "That God visibly confesses His and our work, we can report a pleasing example from the mission field in Berlin. In our last congregational meeting we were able to receive seventy-five new souls into the congregation, the first large group of firstfruits that we were able to gather, especially in the large field of work in the north of the city. These new brothers and sisters of ours, whom God has given us, come for the most part from national church "fellowships," whose errors and distortions of the Word of God they have recognized, and who now rejoice with all their hearts that they have found the pure Word of God with us. They have long been our

Church services regularly attended and have been received after careful instruction and thorough teaching. God strengthen them and make them a light in their circle!"

It is reported about another mission circle in Berlin: "The services in the north, in the Pankstraße, are still very well attended. A large number of benches and chairs have to be brought into the large auditorium each time, and yet those who come late have to stand. One always sees the same people listening devoutly to the sermon and afterwards reciting catechism and Bible verses with great zeal in the Christian lesson. One after the other brings his declaration of resignation from the national church and desires to be more closely instructed and received by us. God still has a great people in this great city. He give us soon the third laborer for his harvest field here!"

We were particularly pleased about one thing in this report, namely that "the same people listened devoutly to the sermon and afterwards recited the catechism and Bible verses with great zeal in the Christian lessons. That's right. Missionary work is instruction in God's Word. Where this is kept in mind, missionary work is done in the right way. This is mostly forgotten by the American sects in Germany, which probably also draw large crowds to their services, but in doing so work primarily on the feelings and set aside the thorough instruction in God's Word. Thus especially the Baptists and Methodists are doing missionary work in Germany, and that to the detriment of the people. Our brethren act wisely and according to the practice of the Lutheran Church, when they see to it that Luther's catechism again comes among the people. J. T. M.

Robbery of a Lutheran place of worship in the Baltic provinces. In Riga, Latvia, one of the oldest Lutheran churches is St. Jacob's Church or Cathedral. Built as early as the thirteenth century, it has housed both a German and a Latvian Lutheran congregation since the time of the Reformation. Services were held in both languages. St. Jacob's Church was one of the very first churches to open its doors to Luther's teachings. As early as the 1st of Advent in 1522, a Lutheran sermon was preached there. And this monument of the Lutheran Church has now fallen into the hands of the Roman Church. For partisan, political reasons, the Latvian government has given this old Lutheran house of worship to the Catholics; all counter-efforts of the Lutherans have been in vain. Thus Rome celebrates one triumph after another in Lutheran lands. As a last resort there now remains a popular vote, a so-called referendum, which is now being requested. Whether it will yet succeed in saving the Church remains to be seen. L. F.

From World and Time.

An insane bad habit has been spreading over the whole country during the last few weeks, namely, that of dancing for hours, even days, without interruption. These dances are called Marathon Dances, and with a veritable sin-pleasure the daily papers show the pictures of the "heroines" who have earned the palm by this abomination. It is not so thoroughly reported that some have collapsed mentally and physically over it, have lost their minds, and had to be taken to lunatic asylums. Of course the world wants to know nothing of these unfortunate victims of their outrage. But the bad habit of marathon dances is not new. As early as the fourteenth century something similar was experienced in Europe. People danced then^ KH theyeLnsaK could no longer dance, one woman even

-^ annual meeting-

for a month. We are not surprised that this bad habit is back again. The old devil is still alive, and so is the old, evil, corrupt flesh, which must stimulate the tickle of carnal lust ever anew, the more man surrenders to sensual lust. Only the infatuated man is harmed by this, while hell rejoices that God is angered and human souls are seduced into eternal damnation. May preachers, parents, and teachers not fail to warn most earnestly against the service of carnal lust, as it presents itself in the immoral dance!

J.T.M.

is the name of an association which has set itself the task of counteracting the suicide addiction which, it seems, is increasing more and more in our country. According to the report of the president of this association, Dr. Harry M. Warren, 13, 530 persons took their own lives last year. Among these were 900 children. The number of child suicides has almost doubled since 1919; last year it was 477. As the main reasons for the many child suicides, Dr. Warren cites the following: intolerable conditions in the parental home, wrong upbringing and mental excitement, in short, lack of the fear of God. The adult suicides were distributed as follows: 38 students, 50 professors at higher educational institutions, 19 preachers, 82 physicians, 52 judges and lawyers, 100 administrators and heads of large businesses, 78 millionaires, 46 rich women, and 88 bankers. Whoever realizes what suicide means, namely that a man in despair throws himself into the arms of Satan, cannot help but think of the words of Solomon: "Sin is the ruin of men", Prov. 14, 34, and of the warning of the apostle Paul: "Those who want to become rich fall into ... harmful lusts, which sink men into ruin and perdition", 1 Tim. 6, 9.

J. T. M.

A duty easily forgotten, but not to be forgotten.

In an issue of last year's "Lutheraner", an example from the history of our congregation was used to show the benefit of making sure from the outset, when changing one's place of residence, that one will also find a church and school in the new place, and that one will immediately move to the new place with the thought of helping to establish the parish office there as soon as possible. Joint action is necessary and brings forth beautiful fruit. However, there will always be cases where people move to a new place individually. The year before last I myself was in more than one place in the West and Northwest, or heard of places where only two or three families, sometimes only one family from our circles, settled. It is then the sacred duty of all members of the congregation, and especially of pastors, to watch and help that the people who have moved to new places in such a scattered way may again come into church fellowship. It is not enough to say to the people when they leave: "Be faithful to the church in the new place! The pastor there is called so-and-so and lives there and there," but one must also inform the pastor in question oneself and write to him: "In these days a family so-and-so is moving to your place. She will live there and there. Please, seek them out and minister to them." And if no name of a pastor for that place is found in the calendar, then all the more is it necessary to attend to the matter and contact either the presiding officer of the district concerned, or the Missionary Commission, or the Infor-

mationsbureau, whose names appear year in and year out on the last page of our calendar, of the move. And if it is only after the departure that one learns that people from the congregation have moved away, then it is doubly necessary to take care of the matter. For this already testifies to ecclesiastical indifference, and the danger is great that such will be lost to our church. In most cases it will be possible to find out from friends or relatives where people have moved to.

This duty is often neglected. It has often been said in the "Lutheran." But it has never come home to me more vividly than in the far West and Northwest. What I have heard there, not once only, but repeatedly, really sues - I cannot say otherwise - many a pastor and congregation. A few examples. In one western town-the names of the local pastor and town may be given-15 families, consisting together of 65 souls, were lost to our church in one year, because the local pastor had not been notified. When he found them in the course of his missionary work, it was too late. They had gone to other churches, some of them reformed. These were, of course, weak people in terms of knowledge. But one has to deal with such in many places, especially in missions. Another case - name of the place and the local pastor are again available - fortunately went quite differently. Six families from one of our congregations had moved to a new place. The nearest pastor to our synod is about thirty miles away. He doesn't know anything about it. No one notifies him. But one day the fathers of the families come to him, tell him the state of affairs, and ask for spiritual service. This, of course, is immediately put into operation, and today there is a pastor of his own in the place. And so I could relate more experiences, sad as well as pleasant, and from each would arise the sacred duty to make communications, without delay, immediately, when people move elsewhere. Especially at a district synod I attended, the neglect of this duty was complained of by more than one party.

The exercise of this duty is especially necessary in places where there is more than one Lutheran church and perhaps two or three other churches, which may also call themselves Lutheran or Protestant or Evangelical. This is why such notification is so necessary, so that our fellow believers who are moving to another country will immediately come to the church to which they belonged in their previous home. Not all preachers of other communities are as sincere and honest as one I have heard of from a larger city in the West, whose church is in the center of the city and who is therefore often asked about a Lutheran church. He is wont to say then, "If you want to go to a liberal, lax Lutheran church, go there," and he names the church of another synod; "but if you want a right, firm, proper Lutheran church, go there," and directs the people to our church. In another case a Methodist pastor, who had come across scattered Lutherans, sought service for them from our pastors, because the people were Lutheran and did not want to become Methodist. But such cases are rare enough. In a third case, a pastor of another synod found a former member of one of our congregations in the hospital. The member was visiting a larger city and had been injured by a streetcar there. That pastor learned from this member that he had formerly belonged to one of our congregations and was now living in a place where there was no church either of his or of our synod, but informed our pastor of this, and as a result there was now a preaching place in that place.



Published by the Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of the St. Louis Theological Seminary.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. 79.

St. Louis, Mo., June

26, 1923.

The Bible Word.

The Bible word is a spring, That runs through our desert sand,
That rushes through all times bright, Brings us groats from the fatherland,
Refreshes the poor wanderer, Whose weary strength can go no further,
That he may forget the trouble of the time And wings the soul's longing
Far over barren grave hills Towards blooming eternity.

Mrs. Gillhoff.

Synodal address and presidential report D. F.

Pfotenhaners,

read at the opening of the Seventeenth Synod of Delegates at Fort Wayne.

Synodical Address.

May God the Father, the Son and the Holy Spirit reign! Amen.

Venerable and beloved fathers and brothers in the Lord!

In a state, especially if it is democratic, there are bound to be political parties representing different tendencies and fighting among themselves. Such parties can be of use to the state by promoting civic virtue and interest in the public welfare, by guarding against waste and venality to some extent, and by keeping wickedness in check.

One often hears it said that just as political parties can be beneficial to the state, so it can also be beneficial to the church if there are different tendencies in it, for example, a liberal, a conservative, and a middle party. Such different parties could have an invigorating effect on the church and prevent it from becoming stiff.

What is to be thought of this? Church and state are two quite different kingdoms, as different as heaven and earth,

Time and eternity. It is therefore foolish, even before reason, to draw conclusions about the church from the state. The Holy Scripture is very clear about the party system in the church of God. In 1 Cor. 1:10 we read: "Now I exhort you, brethren, by the name of our Lord Jesus Christ, that ye always speak one word, and that there be no divisions among you, but that ye hold fast one to another in one mind and in one opinion." These words contain a serious admonition to all Christians to beware of factionalism. Rom. 16, 17 the apostle writes: "But I exhort you, brethren, that ye take heed of them which divide and cause offence beside the doctrine which ye have learned, and that ye depart from them." In these words Paul strongly condemns all those who divide the camp of the church by false teaching. Jn. 17:21 we hear that our Saviour, in His high priestly prayer, beseeches His heavenly Father for the unity of the Church with moving words: "That they all may be one, even as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

All these passages clearly show that God does not want to tolerate factionalism in the church, but that all Christians should think, speak and act in unity. Wherever factionalism appears in the church, it is a sign of grave danger, and if factionalism cannot be overcome, it is the sure way to the ruin of the church. The fact that factionalism in the church is always a harmful poison and incompatible with the nature of the church is due to the fact that only God's will, as it is clearly expressed in the Bible, is to have any validity in the church.

In our confessional writings, therefore, it is said: "We believe, teach, and confess that the one rule and guide by which all teachings and teachers are to be judged and discerned at the same time, is the prophetic

and apostolic writings of the Old and New Testaments; as it is written: 'Thy word is a lamp unto my foot, and a light unto my path,' Ps. 119; and St. Paul: 'If an angel come down from heaven, and preach otherwise, let him be accursed,' Gal. 1." (*Concordia Triglotta*, p. 776.)

If a church community wants to be protected from factionalism or, if it has broken out in its midst, to be cured of it, the only remedy is the diligent activity of the Word of God. The Word of God has the property of uniting and keeping in unity. People who say that one should not act on doctrine in order to preserve the church from factionalism do not know what they are talking about. Luther writes in the Schmalkaldic Articles, page 472: "Therefore the church can never be better governed and preserved than that we all live under one head, Christ, and that the bishops all, equally according to office (though unequally according to gifts), diligently hold together in united doctrine, faith, sacraments, prayers, and works of love, etc."

Our Synod has so far remained free from factionalism. Although we are scattered over a wide area and the living conditions and external interests of our members are very different, there are, despite many weaknesses and infirmities, no different directions among us, no party system. It would be outrageous to speak, for example, of a liberal party as opposed to a conservative party in our Synod. We all hold together in one mind and one opinion. The same spirit prevails in all our district synods and in all our teaching institutions. That it is so, we owe not to ourselves, but to the word of God, which has been diligently practiced among us since the existence of our synod, and is still practiced in our churches and schools, at our conferences and synodal assemblies. There the Word has proved its unifying and unifying power, in that on the one hand it has not allowed any other voice to be heard in divine matters than the voice of Jesus, and on the other hand middle matters could not become so prominent among us that they alienated and separated us inwardly, but after often lively debate were decided in such a way that the minority yielded to the majority or, where love demanded it, the majority gave way to the minority.

May the faithful God in grace control and ward off all indifference to the doctrine that wants to penetrate us by his Holy Spirit, so that we confess with the fathers of our Synod: "I delight in your testimonies; they are my counsellors", Ps. 119:24. Then we will "remain at peace on one mind" in spite of all the raging of the devil, of the world and of our own flesh, prove ourselves to be salt in our unionistic time and be able to direct the great works of the church in a godly way. To this end, may the Lord also bless our present synodal session!

Let our prayer be the closing sigh of the writers of the Formula of Concord (page 836), "The Almighty God and Father of our Lord JEsu grant the grace of his Holy Spirit, that we may all be of one mind in him, and that we may continually abide in such Christian and pleasing unity! Amen."

Presidential Report.

With regard to what has happened in the Synod during the past three years and the business before the present assembly, I shall be brief, since the book of submissions in the hands of the delegates provides ample information on both. The following should be noted:

In the last three years we have again had to fight seriously against the bitter enemies of our parochial schools, who have tried, especially through state funds, to put an end to our schools. However, God has stood by us and, especially in the last few weeks, has given us victory after victory in this matter, and in many places has given us a breathing space against the urging of our adversaries. For this his great name be praised! Let us now all the more zealously build up, nurture, and cherish our schools, this glorious nursery of our Synod! Our teaching institutions and missions have experienced an undreamed-of flourishing. Never before in the history of our Synod has the rush to our colleges and seminaries been so great as in the past three years, and wide doors have been opened to us in the mission field. The mission in India is again moving in a normal course. The work in Old Mexico has been started. In Europe (especially in Germany) God has placed us in a wide area. Unfortunately, the income has not kept pace with the growing needs, so that our finances are not very good.

The establishment of the Board of Directors has proved to be a wise measure. Not only has the work and responsibility of the Board been greatly lightened, but the ever-increasing business of the Synod can now be better attended to. The Board was dealt a hard blow when Mr. Benjamin Bosse, who with great prudence and devoted love served the Synod with his splendid gifts, was snatched from us by death. In his place came Mr. J. W. Boehne, of Evansville, Ind. The business of the Board will be reported at various times during these days.

Our relationship with the other synods in the Synodal Conference has again been an intimate one during this triennium and has not been disturbed in any way. A report on the work of the Intersynodal Conference is available. Father Th. Nickel, D. D., from Australia and Pastors Pātiälä and Wegelius from Finland are in our midst as guests; a committee will also have most gratifying reports to make about negotiations with the Finnish National Church of America.

All teaching institutions and district synods were regularly visited and three new districts were organized. I also attended many commission meetings and attended to the ever-increasing correspondence. The vice-presidents faithfully assisted me and devoted much time and energy to the business of the synod.

And now, dear fathers and brothers, let us go about our work! May the Holy Spirit grace us with the right Pentecostal spirit, and may our words and actions be directed to the building up of the Christian Church and to the glory of our most blessed Saviour! Amen.

celebration at home. Therefore, we first had a Bible lesson, and then the hearing daughter was taught. This continued after lunch until the son came home. Then we had a Passion service with communion. After supper we continued with the lessons until nine o'clock. Only one train stops there to take us home, and that is at one o'clock in the morning. Father therefore asked us to go to bed and sleep until a quarter to twelve. We lay down in the attic, and the other members of the family did the same. The father, however, stayed up and read the *Deaf Lutheran* and the

Bible Studies that we had brought with us. A little before twelve o'clock he woke us up. When we came down, hot coffee and buttered bread was waiting for us. Father then took it upon himself to accompany us to the station. He led the way with his lantern, and we followed with our travelling bag. At last we reached our destination, and it was not long before the train came. Thankfully the father shook our hands and asked us to come back soon. With grateful hearts, we boarded the train. It was about an hour before we became sleepy again, and then we lay down on the seat to rest a little. In the morning we arrived back at home with our loved ones and filled their hearts with joy as we told them how the word of Jesus had been received.

So we could tell you, dear reader, many more things, but this may suffice to fill your heart with praise and thanksgiving to God and to urge you to pray ever more diligently for this work among the deaf and deaf-blind.

I- L. S.

To the ecclesiastical chronicle.

From our Synod.

In our seminary in St. Louis, the end of the academic year took place on June 13. After lectures had been held until 10 o'clock, an academic celebration united the members of the faculty, the students and a number of guests from the city and other places in the auditorium of the seminary. The President of the Institute, Prof. D. F. Pieper, held the closing speech, which was especially addressed to the 97 candidates of this year, on truth and certainty of truth. Thereupon all candidates received their diploma, which states that after three years of study in our Institute, and after they have passed the prescribed examinations, they are declared by the faculty to be capable of entering the holy ministry of preaching. Following this, the six candidates who had already received the certificate of maturity last year, but who in the past school year had still been subject to special theological studies in our newly established graduate school, had done the prescribed work and had also worked out and submitted a longer theological treatise, were presented with a diploma conferring on them the title of Master of Sacred Theology (M. S. T.). Then in the evening a solemn farewell service was held in the nearby Church of the Holy Cross (Fr. D. C. C. Schmidt and Fr. P. König) with a very large attendance of the St. Louis congregation and out-of-town relatives of the candidates. Prof. D. E. A. W. Krauß preached the German sermon, P. H. K. Moussa of Jefferson, Wis. from the Wisconsin Synod, which is connected with us, preached the English sermon, D. Pieper then dismissed the candidates into office after an ecclesiastical form.

The names of our candidates for the preaching ministry this year, and the places to which they were assigned vocations by the so-called Distribution Commission of our Synod on June 14 and 16, follow:

C. Aaron; Indian Mission in Wis- C. Lobitz; Pates Center, Kans. confin. W. Lotz; Jennings, La.	
H. Bernthal; Argentina.	I. Meichsner; Hilda, Alt", Can.
H. Bielenberg; Abita Springs, La. H. Meyer; Houston, Tex.	
C. Blasig; Brady, Tex.	E. Miller; -----
O. Blesfin; Dalton, Nebr. ' F. Miller; Roblin, Man. can. P. Böster; River Forest, Ill. O. Miller; St. Francis, Kans.	
E. Bohrer; Saco, Mont.	A. Neitzel; .
T. Brackmann; Blaine, Wash. G. Ölte; Fort Wayne, Ind. P. Burgdorf; Grand Rapids, Minn. O. Pinnt; Wewela, S. Dak. * W. Busse; Luella, SaSk. can. W. Pohl; Red Hill, W.	
Va. E. Claus; Barney, N. Dak.	A. Pollex; Plumas, Man., Can.
O. Decker; Moorefield, Nebr.	T. Rehwaldt; -----
H. Dinsen; Norwegian Synod. O.	Reimnitz; Murdo, S. Dak.
W. Dorre; Swiss Alp, Tex.	H. Röpe; Judson, N. Dak.
A. Döge; Spkingfield, Ill.	E. Roffow; Detroit, Mich.
W. Eifert; Trochu, Alta. can. A. Rufs; Loraine, Tex. J. Elser; Liberty, Mo. C.	
Nutz; West Frankfort, Ill.	
I. Fischer; Heathen Mission in China. H. Schedler; Junction City, Wis. P. Freiburger; Tolley, N. Dak. O. Schmidt; -----	
C. Frice; Deaf and Dumb Mission.	E. Schoenheider; Oneida, N. P.
W. Friedrich; Audubon, Iowa.	W. Schreiner; Guyman, Okla.
F. Hädicke; Lovelock, Nebr.	P. Schroeder; River Forest, Ill.
P. Harre; Argentina.	L. Schuessler; -----
H. Hartenberger; Follett, Tex.	W. Setzer; St. Louis, Mo.
H. Hartmann; Winfield, Kans.	S. Shore; Baltimore, Md.
W. Hartmann; Heathen Mission in A. Smukal; Detroit, Mich.	
China.	C. Spilman; -----
H. Hartner; Stoneham, Colo.	E. Streufert; Pasco, Wash.
D. Hennig; Grandfield, Okla.	K. Tiemann; Winona, Kans.
I. Herrmann; Red Deer, Alta. can. R. Tschirley; Pocatello, Idaho. N. Hildebrandt; .	
----- O. Bolz; Round Lake, Minn.	
T. Hinck; Burns, Wyo.	T. Waack; Calmar, Alta., Can.
G. Hoffmann; Southern Pacific, Oreg.	H. Wacker; Detroit, Mich.
K. Hosmann; Albany, Ala.	H. Wallner; Santa Barbara, Isle ok ?in6s.
M. Holsten; Negro Mission.	G. Weber; Dodge City, Kans.
T. Jöckel; Presho, S. Dak.	W. Weber; West Creek, Nebr.
K. Jüngel; Stuttgart, Kans. K. Wentzel; Duchess, Alta. can. J. Jungemann; Peace River, Alta., H. Wetzal; Coal Valley, Ill.	
Can.	W. Wickham; St. Louis, Mo.
A. Keck; Alhambra, Cal.	S. Widiger; Raton, N. Mex.
L. Keinath; Roseau, Minn.	C. Wild; Rockham, S. Dak.
W. Keisker; Flat River, Mo.	W. Will; Genoa, Colo.
M. Kiehl; Marysville, Kans. W. Wolter; Hamilton, Mont. W. Kleinhans; Detroit, Mich. P. Zanow; Milwaukee, Wis. P. Koch; St. Paul, Minn. W. Zemke; Napoleon, N. Dak.	
H. Kothe; Dooley, Mont.	F. Zirbel; Waldenburg, Ark.
Ö. Kretzmann; ----- .	P. Zitzmann; Prince Albert, Sask., Can.
W. Kruse; Fort Wayne, Ind.	
M. Kuolt; Heathen mission in India. C. Zorn; --.	
W. Leining; Oxbow, Sask., Can.	

We note the following in addition to this list: The candidates O. Kretzmann, A. Neitzel, T. Rehwaldt, O. Schmidt, L. Schützler, C. Spilman, C. Zorn and E. Miller are not taking office this year, but are continuing their studies, the first seven in our graduate school, the last-named at another institution. Likewise, Candidate N. Hildebrandt, who was injured by an automobile some time ago, will not take office until later; for the time being he is taking on a temporary position. Candidate H. Dinsen, who is of Danish descent, is following a calling in the Norwegian Synod, which is connected with us. Candidate C. Aaron, a native of Indiana, enters our Indian Mission. Candidates M. Kuolt, J. Fischer, and W. Hartmann are called to our heathen mission in India and China; H. Bernthal and P. Harre to our Brazilian district; H. Wallner to Spruce Island, Cuba; C. Frice to the deaf and dumb mission; M. Holsten to the negro mission. The positions in Springfield, River Forest, Fort Wayne, Milwaukee, St. Paul and Winfield, which were assigned to the candidates A. Döge, P. Böster, P. Schröder, P. Zanow, P. Koch and H. Hartmann, are auxiliary teaching positions at our teaching institutions there.

In addition to these 97 candidates, there are the above-mentioned candidates from last year who studied in our graduate school: E. Keller, A. Meyer, E. Platz, A. Preisinger, L. Rincker and R. Schalm. Keller is following a profession in Germania, Wis.; Meyer and Platz are going to Brazil as assistant teachers at our institution in Porto Alegre and will leave New York as early as June 30 in order to relieve the need there; Preisinger is following a profession in Hamilton, Ont., Can., Rincker is following a profession as assistant teacher at our college in Milwaukee, while Schalm will not take office until later for health reasons.

At last three candidates were still available: R. Rohlfing, who taught two years in River Forest, has a call to Fort Smith Ark.; P. Schulze, who finished here last year, is going to Depew, N. Y.; and M. Zimmermann, who is from our synod, but has studied the last two years in the Wisconsin Synod Seminary at Wauwatosa, Wis. and has taken examinations there, is following a call to our synod to Lily, Wis.

The candidates W. Degenhardt, G. Kuhlmann and Adolf Meyer, who were dismissed last year from our St. Louis Institution and studied during the year at other institutions, the former in Germany, had also made themselves available to the Distribution Commission. However, before the Commission met, they received appointments which they accepted: Degenhardt to Astoria, N. A., Kuhlmann as assistant teacher to our institution at Winfield, Kans. and Meyer to Yonkers, N. Y.

From our seminary in Springfield, 20 candidates will be released into ministry this year. We also share their names and places of future ministry.

H. Behning; Deer Park, Wis.
R. Bernahl; Sparta, Ill.
P. Beyer; Brooklyn, N. P.
W. Brockop; Golden, Ill.
H. Büfing; Ordway, Colo.
M. Cohrs; Lethbridge, Alta., Can.
H. Ducker; Hazen, N. Da!
C. Glock; Remer, Minn.
W. Grothmann; South Berwyn, Ill.
M. Gundermann; Giese, Minn.
A. Hensel; Bridgeville, Pa.

G. Jilg; Kingman, Kans. R. Tews;
Russell, Man. can. L. Wittenburg;
Wrenshall, Minn.

I. Graudin; Philadelphia, Pa.
G. Hronec; -----
T. Monhart; -----
I. Prock; -----
H. Schaar; -----
R. Schröder; -----

Candidate J. Graudin is a Leite, and will find his chief sphere of activity in our foreign-language mission among his fellow-people; candidates T. Monhart, H. Schaar, and R. Schroeder are from the Wisconsin Synod, and will receive their callings from the distribution committee of their synod; candidates G. Hronec and J. Prock are Slovaks, and will enter the service of their synod.

In our two teacher seminaries at River Forest, Ill, and Seward, Nebr. 49 school board candidates are completing their training, 28 at River Forest and 21 at Seward. Their names and the places where they will work in the community school are:

School district candidates in River Forest.

T. Appold; Chicago, Ill.
A. Bathje; Hilpert, Wis.
O. Blankschien; Laurium, Mich.
O. Brenner; Buffalo, N. P.
E. Buddenbueum; Detroit, Mich.
E. Eggersmann; New Orleans, La.
A. Fillnow; Clyman, Wis.
O. Forbes; New York, N. P.
P. Griebel; Sheboygan, Wis.
I. Grünke; Detroit, Mich.
E. Heinitz; New Orleans, La.
M. Helmkamp; Tipton, Ind.
A. Ladwig; Hinsdale, Ill.
F. Loppnow; Williamsburg, Iowa.

K. Luhmann; Manawa, Wis. M. Meyer;
Brooklyn, N. P. E. Rieckers; Bertha,
Minn. H. Rupprecht; Granite City, Ill.
E. Ruprecht; Merrill, Wis. W. Schmidt;
Vincennes, Ind. E. Schulz; Denver,
Colo. A. Schöck; New Britain, Conn.
E. Schroeter; Lorain, O. W. Schroeter;
St. Louis, Mo. W. Siems; Evansville,
Ind. R. Tisza; Baltimore, Md. , W.
Wittmer; Brookfield, Ill. H. Zwitscher;
St. Louis, Mo.

School district candidates in Seward.

E. Bangert; Galveston, Tex.
G. Baumgart; San Antonio, Tex.
P. Firnhaber; Strasburg, Ill.
W. Firnhaber; Keystone, Iowa.
Ch. Germeroth; Vernon, Tex.
P. Grotelüschen; Carlinville, Ill.
O. Hellwege; Cleveland, O.
A. Johanns; East St. Louis, Ill.
V. Köhn; Bristol, Conn.
C. Köhnke; North Tonawanda, N.P.
W. Kölling; Delmont, S. Dak.

H. Mueller; San Francisco, Cal. O.
Mueller; Sacramento, Cal. W.
Oldehöft; Ottertail, Minn. H. Otte;
Indianapolis, Ind. E. A. Schaefer;
Laurel, Mont.
E. B. Schaefer; Fox Point, Wis.
R. Stahlecker; Summit, Ill. W. Tonn;
Janesville, Minn.
H. Full; Corder, Mo.
E. Wohler; Arapahoe, Nebr.

The appointment to Detroit, Mich. which candidate J. Grönke follows is to the deaf and dumb institution there.

Three girls were also trained as teachers in Seward, and were also assigned positions, as four requests for teachers had been received.

' The number of candidates and the number of professions. From the above reports it appears that the Distribution Commission had 109 candidates for the preaching ministry and, apart from the teachers, 49 candidates for the school ministry. However, the number of incoming callings for preaching candidates was 152 and the number of teacher callings was 72. Thus, a large number of preaching and teacher callings had to be set aside, no less than 43 preaching callings and 23 teacher callings. In other words, we were nearly a third short of preaching candidates and a full third short of teaching candidates. Readers will be able to tell at once for themselves what warning lies in these figures. We shall, however, return to it particularly later on. L. F.

Synodal finances in D. Walther's time. As this number of the "Lutheran" appears, our Synod of Delegates is in session at Fort Wayne. A large number of petitions are before the Synod; a vast piece of work it is that the Synod has to deliver through its delegates.

Among the many submissions there are also a number that have to do with the finances of the Synod. Since the existence of our synod, attempts have been made (at least here and there) to introduce a general system into the financial system of our church. Individual districts have tried various systems. The Synod, at its last meetings, passed very definite resolutions for the purpose of observing a general and uniform system of finance. A plan, designed and carefully worked out by the laity, was approved by the Synod, and it was resolved to introduce it. This plan is widely understood, and opinions on the same are very various.

It is interesting to see from old synodal reports how the founders of our synod handled the same matters in their time. The questions concerning the synodal finances, which were of concern to our fathers, were essentially the same as those which concern us today. Thus we read in the report of the Synod of Delegates of 1866 (D. Walther was then President of the Synod): "First of all it was discussed how the present debt of the Synod could be paid off in the most expedient and speedy manner. After this matter had been considered in all seriousness and from various sides, whereby a regular contribution to the general synodal treasury through the establishment of congregational synodal treasuries with monthly contributions was recommended in order to prevent recurring indebtedness, the assembly finally decided unanimously: ... that each congregation would then be admonished by its pastor and deputies to raise a collection in the most expedient manner for the quickest repayment of the synodal debt. As a very effective way, the appointment of a

Committee felt to be a house-to-house collection." (Synodal Report, page 77 f.)

On page 83 of the same report it says: "It was expressed on this occasion that one would have to have an approximately exact survey of the number of parishioners in order to be able to determine approximately what each individual parish would have to do in an individual case."

"As it was also alleged at this meeting that pastors had not at all communicated to their congregations the circular letter addressed by the General Praeses to the congregations, wherein the indebted condition of the Synod was brought to the attention of the congregations, and means were indicated to ameliorate this condition by some regular church collections, this was said to be a great wrong which they had committed."

H.

Why more urban mission? Christians are to do mission everywhere, far away as well as near. Sometimes Christians forget the missionary work at a distance. They do not go out to the poor blind Gentiles to bring them the Gospel. But many times the poor near, even in our own midst, are forgotten. This is especially true of our large cities. In eleven large cities of our country our synod carries out city missions, while at least half a hundred cities are open to us for this mission.

What does such a city missionary do? Must he laboriously gather together sparse missionary material? No, in large numbers he can find those to whom he can direct his ministry. Compare the following statistics. Missionary Dümmling in Milwaukee reports: From May 1, 1922, to May 1, 1923, 255 regular services and 22 funeral services were held. There were 16,020 present at the regular services. 972 visits were made to the sick and 484 to the asylums. 260 persons partook of Holy Communion. 149 persons received private communion. In all, 409 persons communicated. 24 persons were baptized, 22 buried, 20 confirmed, 1 couple was married, and 100 children attended Sunday School. Or let us examine Sandvoß' report of his work in Chicago: institutional visits: 351; individual visits to institutions: 7660; institutional services: 79; communicants: 751; private communions: 263; visits to other institutions: 34; home visits: 76; baptized: 2 adults and 5 children; married: 4 couples; Christian buried: 52. Fr. Schlecht's report of his work in Chicago is equally glorious. In short, we know of no mission more blessed than the City Mission.

This missionary work must therefore lead the way. We must not neglect it. More and more the rural population is moving to the big cities, and the misery, especially the spiritual misery, is increasing there. Other Church communities are striving to do the noble work of saving the neglected, the sick and the suffering in the cities. We must not stand back. Our highly praised Saviour was himself a city missionary. He did missionary work in Jerusalem and other cities, preaching the Word not only to the healthy but also to the sick. We must do the same. So do not neglect the Gentile mission, do not neglect the negro mission; but in the field of city mission make greater progress and work more zealously! Let this be our watchword.

J. T. M.

Domestic.

Parish salary and long service. On this the "Lutheran Herald" writes, as follows: "Among us such pastors are not uncommon who have served twenty, thirty, and forty years at a

I'm in the community. They are praised for it. Their good example is probably also occasionally used to prove that long years in office not only promote the influence of the pastor, but also increase his income. Reference is made to physicians and lawyers who, after long years, won for themselves a respected position and a secure income. So it should be with pastors; but, alas, with few laudable exceptions, it is quite otherwise. Is it not a fact that at an age when the physician or advocate is paid for his experience, the latter becomes a specialist, the latter a judge, but the pastor is judged and remunerated as too old or old-fashioned? A contributor who is knowledgeable in such matters writes in the *Continent* what is true not only among Presbyterians, but, unfortunately, among us: "After five years' experience on the Committee on Vacancies, I am convinced that for the average Presbyterian pastor the only means of increasing his salary is for him to take another profession. In the last eight vacancies which have been submitted to me, all the departing preachers accepted professions from such congregations as paid from twenty to sixty per cent. higher salaries than the old congregations, and the preachers who occupied the vacated pulpits received from twenty to sixty per cent. more than their predecessors. It is a very rare case that a new preacher is called at the same salary that the old pastor received. It is a shameful fact that large incomes are seldom associated with long years of service. There are enough examples of a faithful pastor who devoted the best years of his life to a congregation receiving a paltry salary; then, when he wanted to change, he was not welcome anywhere, for he already had white hair. But his successor got perhaps twice as much as he; for - new brooms sweep well. Very often it happens that the young son of a pastor or perhaps one of his confirmands gets much, much more after a few years than the pastor ever received. Is it any wonder that there is an increase in the number of those pastors who declare, "I don't like to talk my son into becoming a pastor"? Yes, there are pastors who are glad that they never talked a young man into studying to be a pastor. On the other hand, you meet pastors who boast that they have never asked their congregation for a raise and have always made a living. That is noble thought and action. Congregations that give such humble servants a raise in salary without asking from time to time deserve all the credit they can get. But there are also imprudent, ungrateful congregations who play with the humble pastor; because he says nothing, they think he needs nothing, and soon they deem he deserves nothing, and save all their favors for the successor. When happiness and blessing seem to be lacking in a congregation, it is not unfrequently the punishment for the disregard with which an old, faithful pastor has been treated. Such sins also avenge themselves on earth!"

We do not wish to add anything to this statement. But let every reader examine himself whether he does not in his part sin against God and his pastor or teacher, if he lets the servant of Christ suffer lack. The contempt of the ministry of the Word, however, God punishes already on earth and often quite sharply.

J. T. M.

The American Sunday-school Union, the oldest Sunday-school association in this country, has been in existence 106 years, and in that time has established 138,000 Sunday-schools with 5,500,000 pupils, mostly children. In the last seventeen years 1139 congregations have resulted from this work among children and young people. Especially during the last year this

Weapon with which we Christians must also repel this attack on Christ's kingdom. Let us only preach it undaunted and unbidden! **J. T. M.**

Is Spiritism just a common human fraud? This question is often answered in the affirmative. They fail to realize that Spiritism is a devil's deception, aimed at the eternal ruin of dearly bought souls. That Spiritists deprive men of money and sanity is evil enough. That they question the dead is truly a grave sin. According to God's Word, all those who question the dead are an abomination to the HCrrn. But far worse is the truly diabolical hah of the Spiritists against Christ, the Saviour of the world. Spiritism denies Christ's deity and His substitutionary satisfaction. To it Christ is not the Son of God come in the flesh, who appeared to destroy the works of the devil, but a spiritualistic medium (a middle person) who lived and worked for the purpose of making mankind morally better. Now Christ is an advanced spirit who dwells in the sixth heavenly sphere. This blasphemous false doctrine shows what Spiritism is all about. He who is a Spiritist serves the devil, who creates for himself a ministry in Christian lands more abominable than all the devil's ministry in heathen lands. It should also be noted that the spiritualist devil's deception is so great that whoever has once fallen a victim to it can with difficulty be freed from it, precisely because it completely destroys the mind as well as the spirit.

J. T. M.

Abroad.

England and the Papal Church. From the reports which have been published by the Roman papers themselves, the widespread opinion that the Papal Church has made great progress in the British Isles in recent years seems to be a very erroneous one. According to a report in , the Church of Rome in England has lost at least a million and a half souls in a century. In Wales not even one per cent. of the population is Catholic. Of the 6,000,000 inhabitants of Scotland, only 600,000 are members of the Roman Church, and everywhere in England the influential and better-off people are Protestant, while the Catholics belong mostly to the poorer classes. About three hundred priests have converted to the Anglican Church.

We report this because just lately again the Papal Church has been boasting about its "Protestant conversions" while in fact it is suffering great losses in all countries. Of course, it reports nothing of this. In Germany, too, the Roman Church has not increased both in number of souls and in political influence. The same is true in our country. But Christians need not fear the Pope.

J. T. M.

Difficulties in the Gentile Mission.

In one of his reports our missionary H. Bentrup of Hankow, China, relates the following:

"Returning from a visit to one of our remote mission stations, I borrowed a ferryman to take me home in a barge. This was not a handsome barge, but an ordinary little rowboat, of which the rivers of China are teeming. The boatman was a poor man, as they all are who ply this trade. A boatman must toil all day to earn about 30 cents to keep himself and his family alive. I borrowed

I immediately entered into conversation with him. At first we exchanged opinions about generalities; I gradually wanted to direct the conversation to the one thing that was necessary. The boatman met me with all the friendliness and politeness that only a Chinese can. But such politeness is only a pretence, under which there is often self-interest.

"It was not long before an opportunity was offered me to turn the conversation to the folly of idolatry. A few days ago we had had a violent storm. Many of the small barges lay shattered on the shore. On those that had been spared there was a great roar and tumult. Firecrackers were fired, incense was lit, and candles were lighted. It was a colourful affair. Not far from me I saw a somewhat larger barge on which were fluttering all sorts of peculiar and colourful flags. This excited my curiosity on the one hand, but on the other a deep pity for these blind-blinded heathens. As we drew nearer, I saw a crowd of Hosangs (Buddhist monks) wailing in unintelligible tones. They accompanied their ghastly lamentations with very strange twists and movements of the body. In this way they made offerings. Why? Yes, that's what I wanted to know. According to their superstitious opinion, they wanted to atone for the wrath of their idols, which had manifested itself in the violent storm. They hoped to gain protection from further danger, and on the other hand they wanted to give thanks that they had been mercifully spared.

"Now I took occasion from this to speak to my boatman about it. To gain a point of contact, I asked him why they were doing it. He was not inclined to say much about it. Perhaps he hesitated because he didn't think much of it himself. After all, he had not suffered himself, so the matter did not concern him much. But more probably the reason for his hesitation was that he did not want to say anything that might not please me, for that might have a restrictive effect on the fare he hoped to receive.

"I then took occasion to explain to him how vain it was to call upon dumb idols, and that by so doing God was only provoked to anger; for to ascribe the honor due to God to idols was an insult to the great God. Then I reproached him that one should call upon the true living God, for he could and would help; of this we could be sure, since he had proved his love toward us sinful men by sending his Son JEfum Christum into the world for our redemption. But this only elicited from him the question whether JEsus would supply him with rice. To this I replied that JEsus had indeed the power to do so, and that he would also provide us with bodily food and necessities in his own way, but that the main purpose of his coming was to free us men from guilt and the dominion of sin, to give us the true bread of life, and thus to awaken in us a certain hope that we would one day be delivered from our earthly misery and then enter the kingdom of glory. I added that we missionaries were here in the country for the sole purpose of bringing this good news to him, the poor boatman.

"Dear reader, you will be anxious to hear what this boatman replied to what I said. He gave a very short answer. We had covered quite a distance during the time, and were not far from Hankow. There were some foreign warships anchored there; the boatman pointed to them and said briefly: 'Behold, the warships!' That was his short but telling answer. He meant to say that the warships, under whose protection we were, made us foreigners so bold and courageous for missionary work, that we were



Published by the Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of the St. Louis Theological Seminary.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. 79.

St. Louis, Mo., July 10, 1923.

No. 14.

Report on the meeting of the Synod of Missouri, Ohio, and other States at Fort Wayne, Ind. from June 20 to 29.

Precommittees.

Already on Monday, June 18, the preliminary committee, which had to discuss our educational institutions, met and held many meetings on this and the following days and worked very diligently. It is evident that negotiations at Synod can be advanced much more rapidly if the matters before them have been previously worked through by committees, which can then make certain proposals to Synod. Representatives of various mission commissions and school boards also met before Synod.

Inaugural Service.

On Wednesday morning, June 20, the Synod was opened by a solemn service in St. Paul's Church. The opening sermon was preached by Vice-President G. A. Bernthal of San Francisco, Cal. He pointed out in the introduction that we are assembled in the place where once, seventy-seven years ago, the outlines of our Synodical Constitution were deliberated upon and agreed upon. One purpose our fathers had in mind when they founded the Synod was "to preserve and promote the unity of the pure confession." For seventy-six years our Synod has held this banner high and defended it under many a challenge from within and without. Enough temptations have come to us that we have put unity in the confession in the background and let ourselves be satisfied with mere outward unity. The preacher, however, pointed out how necessary unity in confession is also in the present time, and reminded us of St. Paul's admonition: "Be diligent to maintain unity in the Spirit. On the basis of these words he explained that we do not want to seek and promote any other unity than unity in the Spirit, but that we all want to be diligent to maintain this unity.

Number of delegates and their hospitality.

After the service, all the delegates proceeded to the college ground where they were served lunch together.

The feeding of so many guests twice a day in the large gymnasium caused no inconsiderable expense to the Fort Wayne congregations and much trouble and labor to the women, but they have often shown how great and creditable is their hospitality. Each meal was begun with the communal song, "Feed us, O God, thy children."

By Wednesday afternoon, the following had registered as present: 239 voting pastors, 26 consulting pastors, 230 lay delegates and 68 teachers, for a total of 709 delegates. Still absent were 38 voting pastors, 10 consulting pastors, 47 lay delegates and 13 teachers. In addition, there were a large number of guests. The delegates were warmly received in the homes of fellow believers in Fort Wayne. A number of the delegates were billeted at the college, including some who had attended this institution in former years and were now vividly reminded of old times.

Organization of the Synod.

In the afternoon the delegates assembled in the spacious auditorium of Concordia College, where all the sessions of the Synod were held. After the session had been opened by a liturgical service, the organization of the Synod took place, whereupon the President of the Synod, D. F. Pfothner, read his Synodal Address and Presidential Report, which have already appeared in the last number of the "Lutheran".

The Chairman drew attention to some parliamentary rules so that business could be dealt with quickly and yet everything would be done in an orderly manner. The list of the various committees was then gone through, supplemented and necessary changes made. The meeting time of the Synod was fixed as follows: nine to twelve and half past two to four o'clock. Father Eickstädt was appointed chaplain and Professor Bente assistant secretary.

Welcomed and welcomed as guests were D. Th.

Nickel of Australia, Pastors Pättälä and Wegelius of Finland, and printer J. Herrmann of Zwickau, Germany.

And now the Synod went about its real work, of which the most important was the discussion of the needs of the teaching institutions and the various missions.

Teaching Institutions.

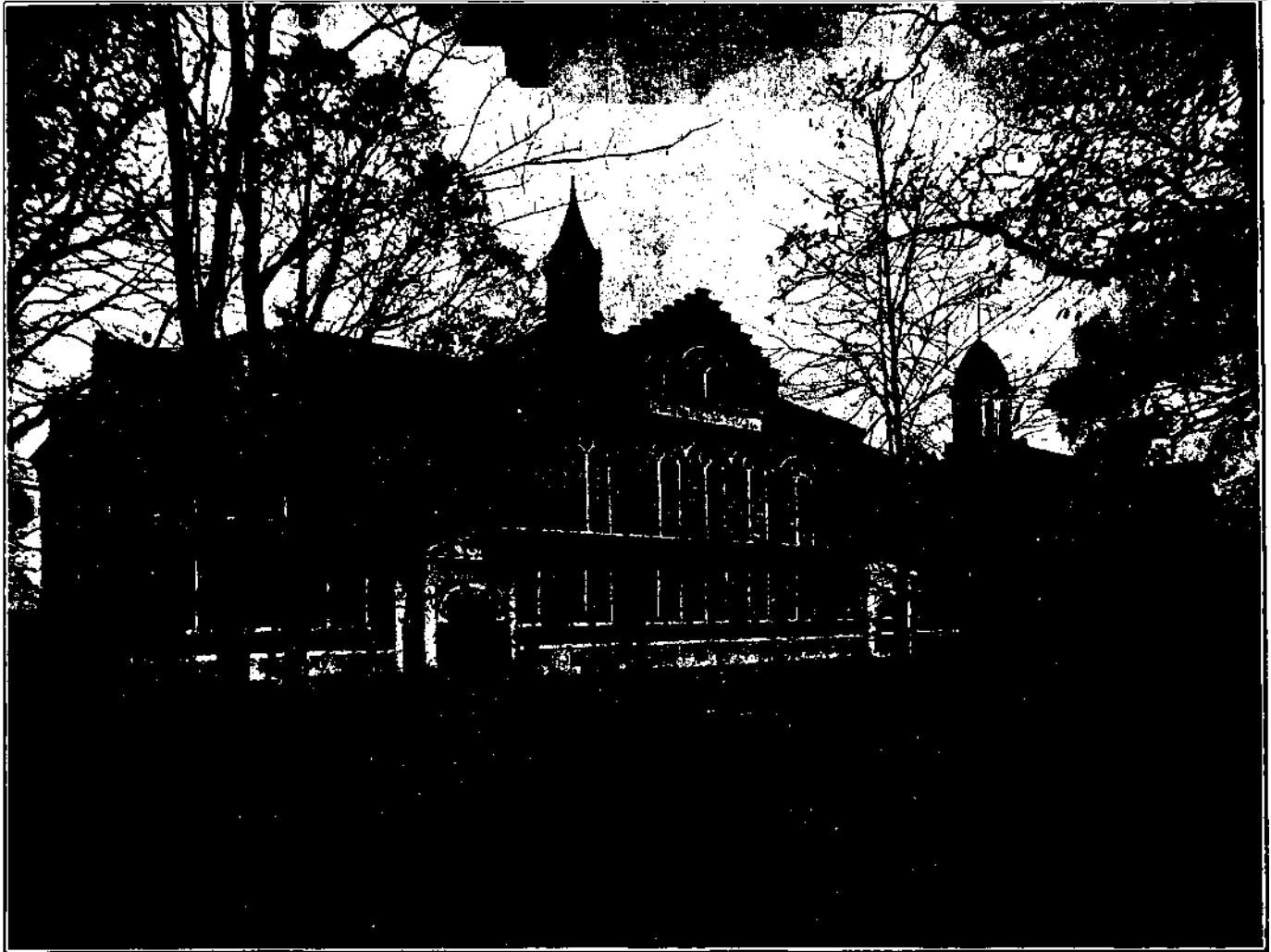
The committee which had to deliberate on the teaching institutions, reported by way of introduction, as follows: "When your committee set out to discharge its duty, there were two facts in particular which forced themselves upon us: first, the great, un-

Establishment of a Board of Education.

The proposal was made that a standing committee on higher education be appointed, which would also have the right to appoint a man to devote all his time and energy to the visitation of our educational institutions and the improvement of our higher education. The motion was voted down, however, and the old Survey Committee remains.

Girls' Seminar.

In regard to the establishment of a Ladies' Seminary, Synod was convinced that the building and furnishing of



The teaching building of Concordia College at Fort Wayne, Ind. in whose large auditorium the synodical sessions were held.

The first is the deserved blessing of the Lord our God, and the second is the great tasks which our God has set before the Church. For the blessing we want to be thankful to God from the bottom of our hearts; to solve the tasks is a matter for the Synod."

Teaching institutions in general.

Curriculum.

At the last Synod it was decided that a detailed curriculum should be worked out for our schools by a committee consisting of members of the teaching staffs of our high schools, the faculty of St. Louis and representatives of the so-called Survey Committee. This resolution has not yet been carried out, but preliminary work has been done. The committee appointed has been retained, that it may dispose of the commission.

of such an enterprise should not be done now, especially as many difficulties stand in the way of its execution. We are aware of the great dangers to which many virgins are exposed who attend governmental or sectarian institutions. But we hold that to avert existing dangers and to counteract pernicious influences, districts should provide for the erection of what are called Lutheran Centers and Chapels in the immediate vicinity of a number of colleges and universities.

Higher education of youth in general.

Synod professed the following propositions:

We live in serious times. The way of life of our people and the march of time threaten to extinguish Lutheran and Christian consciousness in the members of our church.

If we want to protect our church and its members from great harm, we must counteract the dangers more effectively than has been done up to now, above all in the preaching of the Word of God and in Christian practice, but also in the education of our youth, both in the family and in school. As far as Christian education is concerned, we should seriously see to it that our youth attends at least a Lutheran elementary school, namely the parochial school.

(2) As to the question of the instruction of confirmed youth in higher schools, it would certainly be beneficial and conducive to the welfare of the church if schools of general education were established and maintained in the midst of our Synod, and if we Lutherans applied all diligence and did all we could in this matter. We therefore recommend:

a. Community schools should, if at all possible, expand the curriculum. Where this cannot be accomplished by individual congregations, several congregations should unite to accomplish this goal. It is advisable that our schools adapt themselves to the institutions which are in use in one place (grades 1 to 3; 4 to 6; 7 to 9, junior Lieb School). Where even this is not possible, the church should see to it that the confirmed youth who attend the high school are nurtured in Christian knowledge and godly walk in a well-ordered Bible class.

b. The conditions in the individual districts, including the school conditions, are different. Therefore, the matter of higher education should be referred to the individual districts with the recommendation that the individual districts establish colleges in their midst according to need and, as soon as circumstances permit, also colleges for the youth of both sexes. Each district in whose midst a state university is located should also provide for the youth from our circles studying there to the best of its ability.

Reduction of teaching institutions.

From a tabulated report before Synod, it appeared that the expenses of the Synod for the education of students in the colleges averaged \$175.69 per annum, but that the cost at some institutions was considerably higher than at others. One of our most expensive institutions, considering the small number of students preparing for the preaching ministry, is our college at Conover, N. C. The question arose whether this institution should not be transferred to the congregations there for continuance, with a reduced grant from the Synodical treasury, and whether the congregations could not exert themselves more, so that the grant from the Synod might be considerably diminished. It was resolved that the question of whether the institution at Conover should continue as a synodical institution should be referred to the Board of Directors, who should report to Synod in three years.

Start and duration of the school year.

The provisions previously in force were:

"At all institutions the academic year shall commence on the first Wednesday in September (at the St. Louis institution on the second Wednesday in September) and close on a Friday, after a school year of 36 school weeks at St. Louis, 38 school weeks at Springfield, and 40 school weeks at other institutions."

In place of these provisions were placed the following: "At all institutions of the Synod the academic year shall begin in September and close in June.

"The more detailed provisions thereon, as well as with respect to

Small holidays and days off shall be left to the colleges of teachers of the individual institutions with the consent of the individual supervisory authorities; however, each institution must achieve a certain number of actual full school days. (Opening days and closing days of the semester and school year on which no instruction takes place shall not be counted as school days.) In this connection, no more than five days shall be counted per week.

"The number of school days at the different institutions shall be: at St. Louis, at least 165; at Springfield, at least 175; at the teachers' seminaries and colleges, at least 180.

"Each institution shall, before the beginning of the academic year, establish its institutional calendar in accordance with these provisions, which calendar shall then be undiscussable."

The reason for this recommendation lies in the very different local and other circumstances of the individual educational institutions. A calculation according to school days seems more uniform and unambiguous than one according to school weeks.

Tuition increase.

Previously it was the order that all pupils and students attending the Synod's institutions without the intention of one day serving as pastors or teachers of the church, pay the sum of \$40 annually as school fees, in addition to the cost money. This resolution was passed forty-five years ago and no longer corresponds to present conditions.

Synod therefore resolved that for such pupils as are not preparing for church service, the tuition be increased to \$100 per annum. This tuition is to be levied quarterly with the board money. In regard to the institution at Conover, however, an exception is to be made, because after three years the Board of Directors is to make recommendations as to whether the institution should continue or not. Therefore, this matter was also referred to the Board of Directors.

Gyms.

The Synod professed the following principles: "It would be no greater wrong to suffer our boys from malnutrition than to deny them the opportunity for physical exercise." "It is our sacred duty to provide also for their physical welfare." "But this care so necessary for the bodily welfare of our pupils absolutely demands a room in which they may at all times engage in gymnastic exercises." It is scarcely necessary to remark that gymnasiums have long been added to colleges generally, and that such are required by the State for the accreditation of an institution.

Until now, gymnasiums have not been built by the Synod, but privately. The Synod decided to build gymnasiums from now on. The adoption of this resolution does not mean, of course, that the Synod will immediately build gymnasiums in all our institutions.

Decisions on the individual educational institutions.

Concordia seminar in St. Louis.

Without further debate it was decided to establish a new theological professorship. The supervisory board was enlarged by two pastors and two laymen.

Hereupon they proceeded to discuss the most important subject at Synod: the new building at St. Louis. The night before, in a special meeting, the architect had answered a number of questions that had been asked about the building plans. A lengthy discussion also arose at various times in the Synod meeting.

Everyone recognized the necessity of the construction, but some thought that since all building materials are so expensive at the present time and wages are so high, one should wait a while longer before building. Others were of the opinion that one could still save a lot of money on the construction, while still others were of the opinion that one should not renounce all ornamentation in the construction of the buildings.

Two drafts were before the Synod. The so-called first plan is calculated for 400 students and corresponds to the present needs. But everything is already planned in such a way that later, if it should become necessary, the institution can be expanded for 800 students without disturbing the unity of the facility.

The matter was discussed from all sides, and at last the assembly was ready to vote. The proposition was that the Synod should grant the sum of \$1,500,000 necessary for the first plan. The result of the vote was 325 for and 165 against.

It was also decided to leave it to the building committee to decide whether the buildings should be constructed of brick or other stone, and that construction should begin as soon as, in the opinion of the Board of Directors and the building committee, the time is right. The rule that two-thirds of the sum must first be on hand in the treasury and the third third subscribed before construction can commence is not thereby abrogated.

A professor's apartment had been purchased in St. Louis, for which the sum of \$5994 was reappropriated. Also a supplementary appropriation of \$134, 179. 79 was made for the purchase of the new seminary place. This sum does not include the money raised by the St. Louis congregations (\$75,000). For publicity in the interest of the former seminary collection \$8098. 71 had been expended. This sum was also subsequently appropriated.

Springfield Seminary, Ill.

Since the employment of another professor in Springfield has become a necessity, a seventh professorship has been established. Appropriated: for wardrobes \$1500; for repairs to the buildings, professors' apartments, and heating apparatus \$4600; for improvements in the library \$900.

Quite a number of Springfield citizens have purchased and donated to the Synod a tract of land of about half a block adjoining our property there. To the generous friends and patrons the thanks of the Synod were expressed.

Teachers' College at River Forest, Ill.

The fact that, in view of the emergency, a new professorship had exceptionally been established before the Synod was approved. It was shown that it would be impossible to accommodate 350 students in the future in an institution intended to house no more than 204 students. It was hoped to procure the necessary premises for the sum of \$160,000. This sum was appropriated. The sum of \$28,000, which had been spent on an extension to the music building, was also subsequently approved. Furthermore, the following was approved: for a pipe organ in the assembly hall \$8000; for pianos \$2400; for the laboratory \$500; for the extension of the shower baths \$3000.

As in other institutions, it has also been shown in River Forest that it is not advisable to employ too many assistant teachers, since they have to teach the lower classes. Then a good foundation is not laid for the following years of teaching. Therefore the supervisory authority asked for

three other professors, who were also approved by the Synod.

A proposal to introduce a two-year course in Latin at our two teacher training colleges was rejected.

Teachers College in Seward, Nebr.

Synod had appropriated \$100,000 for Seward in 1920 for the erection of a dwelling house. It was found, however, that it could not be built for that sum. The Board of Directors allowed \$25,000 more to be used. This sum then includes expenses for heating plant and other rooms. Synod approved this additional expenditure.

A new teaching building must also be erected in Seward. Cost: about \$150,000. Time of execution was left to the Board of Directors. Also appropriated: for alteration and remodeling of the old building \$1100; for leveling the new playground \$4000, if necessary; for desks and school chairs \$4100; for temporary relief of the emergency in Etz Hall \$1700. As the new dormitory building cannot be completed before February, 1924, space must be made temporarily to accommodate all the pupils. The Board of Supervisors is to purchase a building that can be dismantled, which will cost about \$3000.

Finally, it is also absolutely necessary that provisions be made for the Etzsaal, kitchen and hospital building. For such a building, \$150,000 was granted.

College in Fort Wayne, Ind.

The supervisory authority requested the establishment of five new professorships. However, only three were granted. It also asked for one residential building each for 1923, 1924, and 1925. The Synod decided to erect one residential building for about \$125,000 by February 1, 1924, if possible, and then a second for about the same price. For a new boiler, chimney, and for alterations in the boiler house, \$12,000 was appropriated. For the year 1924 the Synod granted \$15,000 for two new boilers to replace the old ones and to make room for the coals. The request for a third dwelling was not granted. Also granted were \$6000 for apparatus for the chemical laboratory, and \$1500 for the preparation of other rooms for that purpose. Under existing conditions there is room in the laboratory for only about 15 pupils. The class in question, however, will increase to 30 next year, and instruction in chemistry and physics will be necessary. This sum, however, is to be paid only after the sums appropriated three years ago for the other institutions have been paid.

The military exercises in the college at Fort Wayne are only physical exercises for the preservation of the health of the students. The commanding officer has nothing to do with discipline in the institution. Nor does he encroach upon the field of Christian education. This institution has therefore been retained.

College in Milwaukee, Wis.

At this institution it became necessary, in order to be able to meet the requirements, to employ another professor. The situation made it necessary to take this step before the synod met. The Synod approved this action. It was also necessary to procure another apartment for a professor, and a favorable opportunity presented itself to purchase property at the price of \$8000. This was also approved, and \$8000 was subsequently granted. Since at this institution up to

sixty hours a week are given by assistant teachers and this arrangement is untenable, so two professorships were established. For a new dormitory and living quarters, \$150,000 was granted. The request to make some structural alterations to the two old buildings was denied, as the Board of Directors can do what is necessary.

The congregations in Milwaukee offered a gift of land to the Synod, valued at \$22, 500; thereby an existing need was relieved. The gift was accepted with thanks. A maximum appropriation of \$5000 was made for the purpose of making this land into a playground.

College in St. Paul, Minn.

Since here, too, the work of the professors has increased due to growth and parallel classes, and the institution of having assistant teachers do the work has not proven to be expedient, the Synod established two new professorships. For a new dwelling-house the sum of \$125,000 was appropriated. The Educational Society was cordially thanked for a gift of \$2000 for the college square, and to Mr. Rubbert and wife for a statue of Luther. The building of a professor's apartment was approved. For improvements to the dining room \$7500 was approved, and for the addition to obtain a reading room \$1200.

College at Concordia, Mo.

For the reasons stated in the petition in question, and especially from the oral report of the "Committee to Transfer," it was concluded that the institution at Concordia should not be transferred. Synod therefore decided to leave St. Paul's College in Concordia, Mo.

For the erection of a pump house \$629 was granted and for a residential building \$125,000. The necessity of such a building had already been recognized in 1917. The director's apartment adjoining the institution's property was purchased for \$6000. For another purpose \$750 was granted.

To the city authorities, who freely supplied the water to the institution during the time the well was being reestablished, to the members of the communities in and around Concordia, who offered a gift of about 6 acres of land and \$10,000 to the synod, and to the Commercial Club of Concordia, Mo. who gave \$750 for a well, the warmest thanks were expressed.

College in Bronxville, N. A.

If this institution is to grow, it needs a second residential building as soon as possible. The synod decided to build one in the amount of \$125,000. This residential building is to be erected immediately if interest-free loans can be obtained. For the new heating system, which became necessary in 1921 and has therefore already been installed, \$22,376. 19 was subsequently granted. Another full teacher is to be employed for Bronxville.

As to the procurement of a new playground, nothing of the present lot of our property shall be sold; but the Board of Directors and Supervisors shall be authorized to provide for a playground if one cannot otherwise be procured.

College in Winfield, Kans.

Two more professors are to be employed at the institution at Winfield. Approved a new teaching building for

about \$130,000 and \$5000, so that the present teaching building can be converted into a residential building. The competent authority shall provide for a hospital and, if it becomes necessary and cannot be otherwise arranged, spend the sum of not more than \$20,000 on it.

For a central heating system \$30,000 was approved. However, this sum has already been included in the budget.

College in Oakland, Cal.

This institution of the California and Nevada District was offered to the Synod free of debt and was accepted by the Synod.

The house occupied by the director of the institution, which stands on the property of the institution, is private property. The owner offers it to the Synod at the cost price of \$5300. Resolved, That the house be purchased for the sum stated.

A friend of the institution has secured an adjoining plot of land for the sum of \$7500 and offers it to the Synod at that price. Resolved, That this land be purchased for the said price.

Another professor was also granted to this institution.

Progymnasium in Portland, Oreg.

The Oregon and Washington District offered the college property in Portland, Oreg. to the Synod free of debt. The synod took over the institution.

The supervisory authority of this institution considers the appointment of another professor to be absolutely necessary. The synod decided to establish a third professorship.

College in Edmonton, Can.

The proposal was to move the Edmonton institution because it was too remote for many students. This whole matter was referred to the Board of Directors for their consideration and authority was given to them to act in this matter, that is, to determine and build the place.

In regard to the request made by the Board of Supervisors of the Canadian Institution that the Synod expand the institution into a full college, reference was made to the following resolution passed three years ago: "Resolved, That a high school be established in Western Canada, in such manner as to commence with the sixth grade in September, 1921, and to establish classes and necessary buildings in such order as the same may become necessary. The decision as to the location and establishment of new classes is to be left to the Board of Directors." This resolution provides for all that is necessary to carry out the request of the Board of Supervisors.

It was further resolved to add to the \$50,000 already appropriated three years ago, and to the \$22,000 promised by the two Canadian districts, if necessary, a further \$75,000 for the institution. It may be added that a donation of land is also in prospect.

For expenditures partly necessary for equipment (\$751), partly to cover a sum already expended (\$900), the sum of \$1651 was appropriated.

Porto Alegre, Brazil.

All questions concerning the Porto Alegre institution were referred to the Board of Directors for decision.

A new asylum in Texas.

The Synod resolved to erect a Progymnasium in Texas, to add to the sum of ^30,000 which the Texas District proposes to expend, up to P50,000, and to leave the execution of this undertaking, the determination of the time, place, etc., to the Board of Directors and the Texas District.

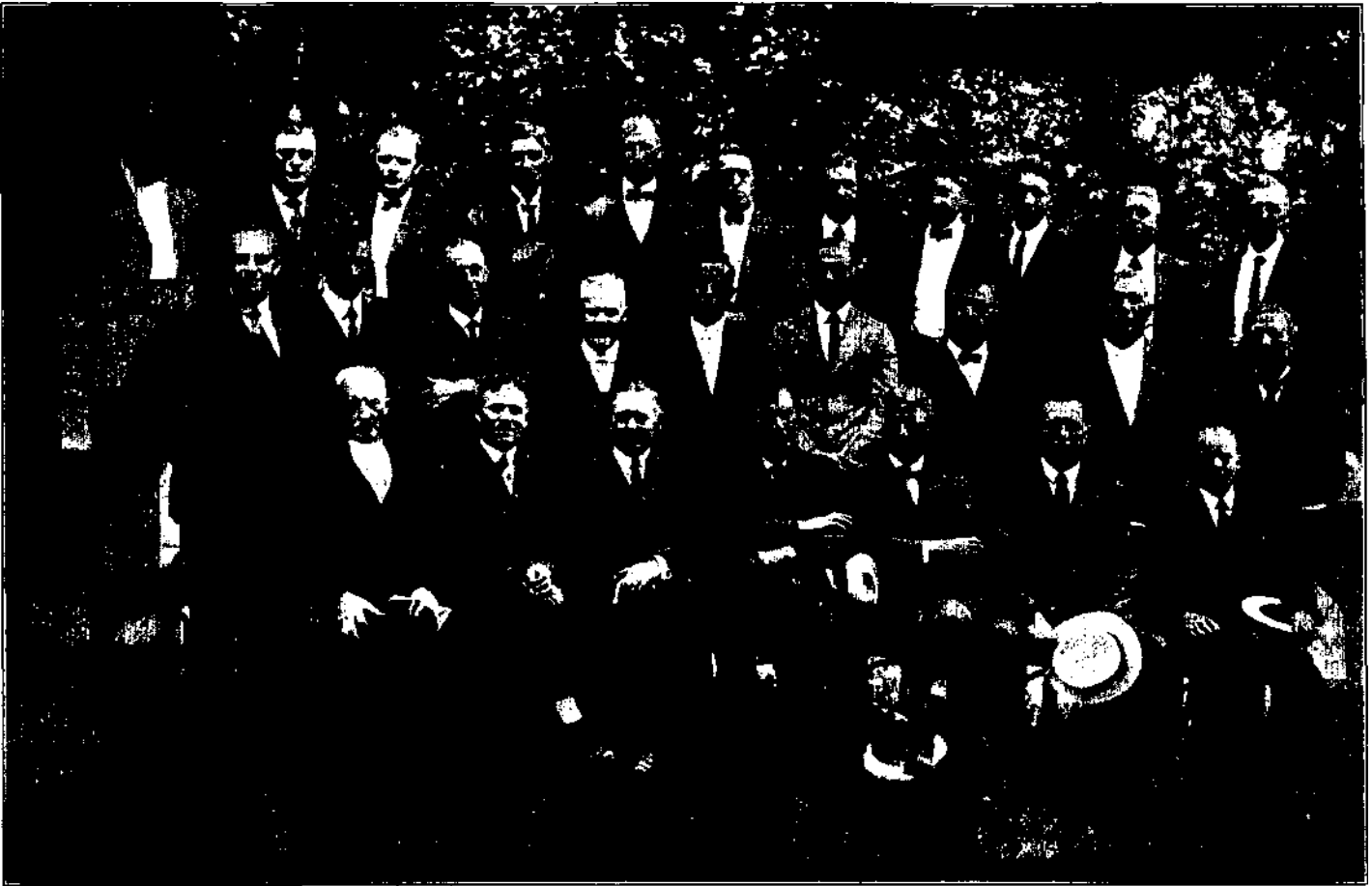
The reasons given for the establishment of this institution were the long distance that students from Texas must travel to the nearest institutions of the Synod, and the climate.

Of the various educational institutions, the following have been

Time the work crowned with many blessings. For this we want to thank the faithful God with heart, mouth and hands.

The General Mission Commission holds an annual conference with the representatives of the District Commissions. These conferences have proved beneficial to the missionary work. It was decided:

1. To maintain these conferences and urge all district commissions to participate in these conferences;
2. Require individual districts to send in owed reports on a regular and timely basis;



Representative of the Inner Mission "nd the church building fund.

Top row (left to right): PP. H. C. Gärtner, F. J. Lankenau, P. Kleinhans, P. Stolp, P. Schrein, W. A. Bäpler; Mr. E. Meese:PP. O. Fedder, A. P. Feddersen, O. Burhenn, H. F. W. Gertke.
Middle row (left to right): PP. F. W. Weidmann, P. Kretzschmar, Th. Hartmann, F. Randt, C. J. Fricke, H. C. Steinhoff, W. F. Georg, H. F. Bügel, H. Wilkens.
Bottom row (left to right): PP. G. J. Wegener, F. P. Wilhelm, W. Hallerberg, C. F. Dietz, Sr. (chairman), W. H. Bewie, Geo. Schmidt, P. Schulz.

28 new professors' apartments desired. Synod appropriated about \$100,000 for this purpose, and it was left to the Losrck ot Directors to execute the most necessary apartments.

Apartment for the president.

The Board of Directors was also authorized to provide permanent housing in Chicago for the President of the Synod.

Missions.

Inner Mission in North America.

God has also in the past three years in the field of Inner Mission in North America, in spite of the increasing difficulties on the mission fields in this last afflicted

3. to encourage all districts to collect for the General Fund of the Inner Mission as well as for the Mission Fund of their own district;

4. Encourage all districts, either alone or in conjunction with other neighboring districts, to employ a District Director of Missions (a General Director of Missions has been tentatively discontinued);

5. That a committee of three be appointed by the President of the Synod to consider the welfare of students from our circles who are studying in non-Lutheran institutions. This committee shall ascertain as accurately as possible the names and addresses of such students and other pertinent facts and consider what steps the situation requires;

6. that this committee begin its work immediately and report to the various district synods at their meetings on the respective state of affairs;

7. That the committee from time to time forward the information gathered to the district mission boards and to pastors and conferences who would be served thereby;

8. That all pastors of the Synod be earnestly requested to assist the fact-finding committee;

9. That the committee also gather information about the student ministries of other church bodies;

10. That the Board of Directors be authorized to approve such expenses as may arise from the operation of the Committee and to receive special gifts for that purpose.

Inner Mission in Decency.

The work in Europe was separated from that in South America, and two commissions were elected: the first as the Commission for Inner Mission in Europe, the second as the Commission for Mission in South America.

The Auxiliary Authority for Europe and the Commission on Mission in Europe, though not to be merged, are to be brought as near as possible to each other locally, as this will save time, strength, and money. New York and its environs have been designated as the location for these two commissions. The proposal to provide a special secretary for the Commission for Inner Mission in Europe was rejected.

The Synod was asked to decide that a representative of our Synod be sent to Germany, who would have a seat and a voice in all the more important authorities of the Saxon Free Church. This is also the request of the brethren there. This was raised as a resolution.

The Commission for Mission in Europe was given the authority, even without the mediation of the Saxon Free Church, to tackle mission areas in Europe where doors to such effectiveness open up.

Several requests had been addressed to the Synod by the Scripture Society of the Saxon Free Church, involving all kinds of business questions. These requests were to be discussed by a man knowledgeable in business, as the Synod's representative on the spot in Germany. The decision as to the person was referred to the Board of Directors.

Furthermore, the Commission for Mission in Europe was authorized, on the basis of the outcome of these discussions, either to grant or not to grant the aforementioned requests of the Schriftenverein.

The Free Church, which is associated with us, requested that a professor from our seminary in St. Louis be temporarily given to them. The Free Church had already begun training theological students for the preaching ministry in Leipzig. Then a good opportunity presented itself to purchase a very suitable place for a seminary in Zehlendorf near Berlin. The funds for this were provided by members of our synod. Now there is a lack of a teacher for this institution. About eighty years ago a pastor in Germany founded our college in Fort Wayne. Now the situation is reversed. We cannot express our gratitude any better than by actively supporting the new institution near Berlin by temporarily giving it one of our professors, who will serve our fellow believers in Germany with the experience he has gained here.

The Synod therefore decided to lend one of our professors from St. Louis to the institution in Zehlendorf, so that

He is to take over the direction of the institution there until the Saxon Free Church has found a permanent director under his advisory board. The professor sent over is not to give up his position at St. Louis Seminary, but is to resume his work later. Prof. v. G. Mezger was recommended as a suitable man for this post.

It was further decided that the Commission for Inner Mission in Europe should have the authority to send another member of the St. Louis faculty in his place after the return of a professor who had been sent over, and in that case a permanent director was chosen.

Inner Mission in South America.

The following resolutions were passed by the Synod in regard to this: South American congregations shall determine how it is their duty to pay the salaries of their ministers themselves.



Commission for Inner Mission Abroad.

Top row (left to right): Mr. F. B. Buszin, N. K. Schn i Prof. W. H. T. Dau, Mr. H. F. Rohrman, Hy. Kowert.
Bottom row (from left to right): Aug. Burgdorf, l>. E. G. Fehl >

The church should be able to ask for what they are not able to raise themselves, despite their best efforts. The Commission for Missions in South America, together with the brothers in America, will determine a normal salary, including a minimum and a maximum.

The same salary shall apply to missionaries, for whose support the synod shall be responsible. In special cases, the synod shall authorize the commission to act according to its best judgment.

Since the Brazilian District will be celebrating its fifth and twentieth anniversaries in two years' time and is having a committee set up to celebrate it, it was decided to send the warmest congratulations to the District on its anniversary and to send a representative from the Commission to take part in the celebration, who would also arrange other matters that might arise between the Synod and the Brazilian District.

The Brazilian District was encouraged to hire a sion director if it deems it necessary. Also it allowed him to extend the course in his proseminary by one jal



Copyrighted, 1928, by Concordia

Plan of the new Conco

1. administration building.
2. teaching rooms.
3. bersamlingshaLe.
- 4th library.

5. smaller residential building.
6. dining rooms.
7. kitchen.

- 9-15. miscellaneous
16. professors wo
- 17 heating system

The buildings marked with numbers are to be listed when construction is underway.



-Seminary on St. Louis, Mo.

building.
gen

A. Teaching
rooms.
B. Dining halls.

E.
Hospital.
F. Gym.

the buildings marked with letters, if the later growth of the institution makes them necessary.

The Board of Directors, with the assistance of the relevant supervisory authority, may extend the term of the agreement if it deems it necessary. The request for assistance to build a church for the Porto Alegre congregation, which has lost its property, was referred to the Commission on Mission in South America.

Deaf and Dumb Mission.

Since the special collections for the Deaflympic Mission tend to decrease rather than increase and therefore this mission is dependent on the funds that flow to it from the budget fund, all congregations should be encouraged to introduce the budget system so that this mission can also be supplied regularly.

2) Furthermore, the decision of the Synod, which has already been taken repeatedly, to take up special collections for the Mission to the Deaf and Dumb every year on the 12th Sunday after Trinity, is to be recalled by the "Lutheran" and the "Lutheran".

(3) Since in various cities: Detroit, St. Louis, St. Paul, Omaha, New York, and Kansas City, chapels and parsonages are greatly needed, and by erecting such the Synod may be saved several thousand dollars rent each year, the Commission was encouraged to hasten the construction of such chapels and apartments.

Jewish mission.

The Synod rejoices in the diligence which our missionary to the Jews has shown in preaching sermons, in paying missionary visits, and in distributing tracts, testaments, and other writings. Though no visible successes can be shown in this mission, yet our synod in the cosmopolitan city of New York has done its duty, inasmuch as it has preached the dear gospel to the Jews for a testimony concerning them. In addition to this, we may hope that many a seed will sprout in the hearts of some Israelites, the fruit of which we shall only see in heaven.

2) The Commission was authorized to proceed with the purchase of a suitable dwelling for the Missionary, which had already been decided upon, especially as a house could be purchased, the purchase and furnishing of which would not exceed the sum of \$8100.

Immigrant Mission.

The purchase of an apartment for the missionary was approved.

As a handsome profit is made by the sale of ship's tickets to our Mission, the Immigrant Mission has been encouraged to offer its services in this matter to the travelers from our circles.

The Immigrant Mission Commission calls attention to the fact that it has become necessary to hire another missionary. The reasons given were:

(1) The actual missionary work has again greatly increased as a result of the increase in immigration, and it is therefore impossible for the missionary to take care of the immigrants as he should, and to make proper use of the opportunity to do missionary work on the immigrants.

2) Because of the advanced age of the missionary, it seems advisable to hire a younger man now, so that the mission will not be without a skilled leader when the present missionary can no longer serve.

The Immigrant Mission Commission was therefore instructed to hire a second missionary, especially since two missionaries had always been active in the work before the war.

The Seamen's Mission in New York has been placed under the Immigrant Mission.

Heathen Mission.

The present situation in the field of the Gentile mission was described. We now have many more open doors among the Gentiles after the war. Our work is expanding more and more. We need more mission chapels and more homes for our workers.

Synod passed the following resolutions:

1. That it take note with heartfelt thanksgiving to God of the blessed progress of the Gentile Mission during the past three years and recommend to all pastors and congregations that they become properly acquainted with the present state of the Gentile Mission on the basis of the report of the Commission;

2. That it expresses hearty thanks to the fellow believers in the Australian Synod, in the Norwegian Synod, to the members of the Walther League, and to the Women's Associations in our Synod, who have so vigorously and kindly supported our heathen mission, and cordially requests them to continue to support this work in every way in the future;

3, that it urge all its congregations, with faithful, persistent prayer and right, great willingness to sacrifice, to promote the whole missionary work of our Synod, and with it also the great, glorious work of the Gentile mission, so that the present cash debt may be eliminated as soon as possible, the necessary land purchased, the urgently needed buildings in China and India carried out, and the missionary work itself vigorously and healthily expanded;

4. That it earnestly urge all its members, pastors, teachers, and congregations, to do all they can to awaken, promote, and maintain understanding and interest in the Gentile mission; that it therefore recommend to the pastors and congregations that, in addition to the mission festivals, regular missionary hours be established during the year, and that especially the Epiphany season be taken up for this purpose; that the teachers should make regular missionary announcements in the schools, and that the Missionary Commission and the Missionary Director should take account of the need for information and publicity outside the church periodicals by publishing and distributing suitable, concise missionary literature in German and English;

5. That the Synod especially request the worthy women's and virgins' societies to be concerned in a systematic way with the continuation and extension of the medical mission and the mountain and children's homes; that it also call the attention of congregations, parochial schools, Sunday schools and other organizations in the parishes to the possibility of obtaining a white or native missionary worker or a boarding student on their own.

The missionaries from the heathen country present at the Synod were welcomed and appreciation was expressed for their faithful service.

The Director of Missions was commissioned to convey the thanks of the Synod to the Walther League, which receives eleven missionaries to the Gentiles.

Indian Mission in Wisconsin.

The building of a boarding school at Red Springs, Wis. which was approved by Synod, was completed and dedicated in May, 1921. The construction has exceeded the sum of \$33,000 by \$4000; but this additional expenditure was approved by Synod three years ago.

As the present missionary, after six years' faithful work among the Stockbridge Indians, has accepted another calling, the Commission was encouraged to fill the vacancy as soon as possible.

The employment of an Indian preaching candidate, trained in St. Louis, was joyfully welcomed.

as the prospects are promising on the new territory among the Oneidas, about forty miles from the main station, and about 30 Oneida children are now already attending our boarding school at Red Springs.

Foreign language missions.

The shortage of foreign-language preachers is a very serious one. Two foreign language students have given up their studies at our institutions in recent years. The foreign language missions would be best served if students in our institutions would devote themselves to learning one or the other language.

The commission was charged with considering ways and means of assigning foreign-language Lutheran immigrants who come to our large cities to Lutheran congregations.

Youth Education.

Since our offspring are often not educated in the parish school, but in the state school, the Synod decided to inquire in all districts how the Christian education of the children stands. In this way, those congregations that cannot maintain a school under the present circumstances will be absolved from the suspicion that they are not fulfilling their duty, while others will be seriously admonished to fulfill their duty.

It was also decided

1. to ask all officials, especially the visitators, to work with all seriousness so that, wherever there should be parish schools, such should also be established;
2. to ask all pastors, teachers and congregations to take the education of their children in home and school seriously and not to neglect home worship;
3. to work for the right education of the youth in home and school through our educational institutions and through appropriate sermons;
4. conduct an orderly school visitation;
6. to emphasize the great importance of Christian education in the home;
6. that the synod, through its officials and educational institutions, work more decisively to build up the Christian parental home and to practice more Christian domestic discipline;
7. that there should be more discussion of this important matter in congregations and at conferences and synods;
8. That more pertinent literature be produced and sufficient money be made available to the General Education Board so that suitable tracts may be distributed;
9. to publish, in addition to religious textbooks, other appropriate textbooks, such as reading books, even if the publication does not yield great profits;
10. to make our schools as good as possible, even as regards the requirements of the State; to provide for good, convenient, sanitary school buildings; to co-operate as far as possible in legislative measures, especially when they affect the interests of the whole Synod; to appoint a Legislative Committee in all districts or for each State where one does not already exist.

Preservation of community schools.

The committee, which had to discuss the matter of the school, had to say to itself that unfortunately in many congregations and among many pastors and teachers the love for the congregational school is growing cold, that many are content with confirmation classes, Sunday school and the like. This is also testified to by a petition from Canada. The committee submitted the following sentences from the long petition, which is documented with Luther's sayings and letters, and which could be practically implemented;

1. the faculties of our seminaries should see to it that all graduates are not only able to hold a parochial school with eight grades, but should also inculcate in them that they establish parochial schools everywhere as soon as possible and, if necessary, hold them themselves.

2. when churches and pastors are received, they should be advised that they should establish and maintain schools as soon as possible.

(3) The presides and visitators, according to the rules of visitation, "shall superintend the schools, and see how the school is constituted"; they shall also see whether parochial schools are kept, and if not, inquire why not, and urge such parishes to establish schools as soon as possible. The presides should also state in their presidential reports how many pastors keep school in their district itself, and how many months in the year; how many children attend the parochial school, and how many go to the state school; and how many pastors do not keep school.

4. district pastoral conferences should also see to it that all their pastors hold school if necessary.

(5) That it be advised to the appointing churches that they insert in the letters of appointment the provision that the appointee shall as soon as possible establish a parochial school, and without regard to number of pupils, even with few children, "keep as many days of school as are kept in the public school," as the Southern Wisconsin District has decided.

6. that school and mission commissions and all synodical districts be encouraged to give strong support to congregations willing but unable to establish schools.

7. all pastors shall be required to report for the "Statistical Yearbook" how many months they have held school during the school year, how many children have attended the parochial school and how many have attended the state school.

The committee recommended, in view of the high and divinely appointed duty of church and parents in regard to the children entrusted to their care, and in view of the great and many dangers which actually threaten the existence of our schools, that Synod adopt by resolution the recommendation that all officers and members of Synod be requested to work with renewed diligence for the establishment and maintenance of parochial schools in German and English-speaking congregations. It further recommended that the students in our seminaries be repeatedly made aware of the high purpose and great benefit of the parochial school, and that they be instructed and encouraged to keep the school. This recommendation was accepted by the Synod.

General School Conference Recommendations.

The General Conference of Schools presented the following recommendations to the Synod, which were adopted:

1. That a protest against the Sterling Township Bill be drawn up, to be sent to the District Presidents and School Boards, and to Pastors, etc.; who shall then act personally with Congressional Representatives. The President shall appoint a committee to put this resolution into suitable form and place it in the proper place;

2. that a service of repentance and thanksgiving be held in our congregations, in which we express our gratitude for the undeserved grace that we have been granted such glorious victories in the matter of schools. Thereby the love and joy for the promotion of our parochial school system should be rekindled in the whole synod. A suitable Sunday would be the Sunday before the beginning of the new school year;

3. that the Synod approves of the fact that the General School

That a conference of representatives of the district school commissions and the seminaries, which desires to meet every three years, be continued, and that it recommend participation in this conference on the part of the district school authorities.

Office of the Superintendent of Schools of the Synod.

Referring to the petition submitted by a pastoral conference concerning the abolition of the office of General Superintendent of Schools and Executive Secretary, delegates from the teaching profession, representatives of school commissions, teachers' conferences, professors, and a delegation of all teachers in the Synod came forward to object to the abolition of the office. All without exception stressed the necessity of the office for the uplift and advancement of our school system, and pointed out the blessings it had brought to them and their districts, blessings that could not be denied even if not yet felt in some places. The General School Commission declared that it was impossible for it to function without the office. In thirteen propositions the teachers present at the Synod took a vigorous stand against the petition, declaring that by abolishing this office a great blessing would be withdrawn from the schools, a blessing which was beginning to show itself in great matzah. The General Superintendent of Schools had also been of use to the editors in St. Louis.

In view of the reasons advanced for retaining the office of General School Secretary, the petition of the Pastoral Conference concerned was rejected and the office was retained.

Sunday School Board.

The Synod decided to keep the two separate authorities (School Board and Sunday School Board) separate for the time being, because both authorities have worked very well in their respective fields and a union would only disturb this cooperation.

It was also decided that joint meetings of these authorities should be held, so that an agreement could be reached, the various plans that might be submitted could be discussed and carried out by mutual agreement. At this meeting the President of the Synod (ex officio) and representatives of our four seminaries should be present.

From the report of the Sunday School Board it is evident that this Board has been very diligent in meeting the demands made upon it. In particular, it has endeavored, in view of the most deplorable conditions in some of our Sunday schools, to present pure and wholesome, genuinely Lutheran teaching material.

That's why the synod's calling:

1. That a general Sunday School Board be appointed by the Synod to assist our congregations, wherever desired, in word and deed, in the establishment, maintenance and promotion of Sunday Schools in a purely Lutheran sense and spirit;

2. that this authority take special care to publish the necessary teaching material and relevant literature and to procure suitable teaching aids through our publishing house;

3. That since the present arrangement for an editor for the Sunday School Board has proved successful, this arrangement be continued for the time being.

Youth thing.

With regard to the work among our youth, Synod confessed what is said in the submitted report about deficiencies, elevation, dangers and limitations of youth work. These sentences read:

"Deficiencies. We fear that the work among the confirmed youth in our circles is too little and, if over

In many cases this has been done haphazardly, with little purpose and not energetically enough, and where, for example, youth clubs have been founded, these have lasted only a short time or have often degenerated into purely outward entertainment clubs, that the young Christians have not been led into the Bible and have not been systematically encouraged and educated for active service in the church.

"Elevation. With regard to the development of youth work, we recommend that proper means be provided for working with young Christians, especially to promote Bible knowledge. We advocate that the Committee for Youth Work become acquainted with all the activities of the Walther League and report on them repeatedly in the church magazines.

"Dangers. As dangers we emphasize: that in the youth associations too much emphasis is placed on entertainment and not enough specific church work is emphasized and carried out; furthermore: degeneracy of the entertainments, so that they are carried out in a worldly spirit. It is also noticeable that sometimes there is no real cooperation between the association and the pastor.

"Boundaries. Youth clubs and associations of such should be urged not to interfere arbitrarily with the actual work of congregations and synods. Much labor, and, if rightly awakened and cultivated, much love of labor, will be manifested among our youth, and they may lend great aid; but let them do stooge work, and not seek to govern."

The following decisions were taken:

1. that the Commission for Youth Work continue to exist;

2. that the Commission be encouraged to remain in close contact with the Walther League;

3. That for the above purpose, the agreement reached between the officials of the Walther League and the Commission on Youth Work on April 30 of this year be approved. This agreement reads: "The official authority of the Synod for Youth Work and the representatives of the Walther League shall mutually cooperate. This is to be accomplished by joint meetings and exchange of committee reports on activity and interest in the work among the youth. All major youth ministry matters involving synods and congregations shall be undertaken only with the approval of the Youth Ministry Board.

Church Building Fund.

Resolved, That all pastors be encouraged to continue to make their congregations aware of the importance of the church building fund for the successful operation of the Inner Mission.

A proposal had been made to hire an executive secretary for the church building fund committee. Such a secretary would bring in more money for the church building fund than its maintenance costs. The Synod resolved:

1. employ such an executive secretary;

2. that this executive secretary be appointed in the same way as our professors at our institutions, namely that the synodal congregations be invited to present candidates, and that the Commission for the Church Building Fund, the President of the Synod, and the General Commission for Inner Mission elect an executive secretary from these candidates. The General Commission for Inner Mission shall be represented by a collective vote.

Utility Fund.

It is the duty of the Board of Supply of the Synod to provide for sick, infirm pastors and teachers, or their widows and orphans. The last synod passed a resolution that an average of 20 cents per communicating member should be collected annually from the congregations for this fund.

Since, however, according to the provisions of Synod, the budget for all funds is to be set by the Board of Directors, and since we have good faith in the Board of Directors that, in setting the budget, it will give due consideration to the needs of this important fund, Synod resolved:

1. reconsider the 1922 decision;
2. that the budget of the Utility Authority be set by the Board of Directors;
3. that the pension authority should be entitled to add any balance in the pension fund at the end of the year, at least in part, to the share capital;
4. That we strive to provide for the needy in the old way, and, where possible, more vigorously.

District presidents were asked to:

1. in the usual report on the changes among the ministers of the Word on the occasion of the synods, not only to state, as has often been done: N. N. has resigned from his office, but to note whether he is eligible for appointment or not;
2. also to provide the emeritus ministers of the Word who move to another district with a certificate of dismissal for the purpose of admission to the same.

It was resolved that the Synod declare to the Synodical Conference its willingness to provide from the Provident Fund all ministers of the Word in the service of the Negro Mission operated by the Synodical Conference who are also advisory members of one of our Synodical Districts, and their dependents, if any. Likewise, the provision has been extended to all missionaries, both foreign and domestic, in the service of the Synod, and to Synod members in the service of charitable and educational societies. But such charitable, educational, and missionary societies shall be required to pay to the Provident Fund a reasonable annual contribution, about the amount of P50, for each minister of the Word employed by them who is a member of one of our Synodical Districts.

Since personal contributions from ministers of the Word have been received in large numbers in recent years, we hereby gratefully acknowledge their receipt and recommend that the Synod encourage its pastors, professors and teachers to continue to pay such contributions gladly and willingly. The proposal to earmark these contributions not for the pension fund, but for the pension fund, was put on the table.

The Lutheran Laymen's League had again raised a quarter of a million dollars and made this large sum a gift to Synod for the supply fund. Synod accepted this generous endowment with hearty thanks, testified its appreciation of the zeal of the laity in the cause of providing for our aged or otherwise incapacitated ministers of the Word and their dependents by standing, and wished them God's blessing in their distant endeavor to reach the set goal of three million.

Intersynodal Affairs.

From a report of the Inter-Synodal Committee, it appeared that this committee, with representatives from the Wisconsin, Iowa, Ohio, and Buffalo Synods, had held annually, since the last Synodal Convention, three or four meetings of three days each, and that this Inter-Synodal Conference had succeeded in adopting and unanimously adopting, together with two special statements, a number of theses and antitheses on the doctrines of conversion and election of grace.

The Synod appointed a special Commission for the Examination of Unification Theses, whose task it shall be to examine these theses and the exhibits received, as well as all other exhibits which are sent to it by the end of 1925. The result of such examination, any changes, improvements, etc., shall be presented by this commission to the next Synod.

The Intersynodal Committee further reported that it had begun to discuss the older disputes which had so long divided the Synods, especially those of Missouri, Iowa, and Buffalo. Although progress has been made in this, results have not yet been forthcoming.

The Synod decided to continue the negotiations with the other Synods and again to elect an inter-synodal committee for this purpose. It expressed its joy that these serious attempts to come together with the other Lutheran synods had been made, and expressed the hope that by God's grace full unity of faith might be achieved.

Prof. Th. Engelder, Prof. R. Neitzel and P. P. Schulz were elected members of the examination board.

At the request of the President of the Lutheran National Church of Finland in America, Rev. K. E. Salonens, President Pfothenauer had appointed Pastors H. Daib and O. Hattstädt, Jr. to hold a meeting with Pastors Salonens and Aho as representatives of our Synod. This doctrinal meeting was held in Ironwood, Mich. on February 20 of this year. A second meeting was held in Chicago early in April, at which our Synod was represented by the President of our Synod and President Daib. Finally, the same representatives, together with Prof. Dau, were with the Finns from June 2 to 4, and also attended their pastoral conference.

Synod resolved:

1. approve of our President's conduct in the Finnish affair;
2. to express our heartfelt joy at the results of the negotiations so far achieved and at the unity witnessed to in the main doctrines of the Lutheran Confession;
3. to continue negotiations with the Finnish National Church in the hope that full agreement will be reached between the synods on all issues, including the practical issues of women's suffrage;
4. to allow students from the Finnish National Church to receive their education from our institutions under the same conditions as are granted to students from our Synod.

Also, the request of the Norwegian Synod to be allowed to send their students to our seminary was granted and they were allowed to hire a professor in St. Louis. The faculty and supervisors in St. Louis, together with the officials of the Norwegian Synods, are to arrange the employment of this professor.

Finance.

In order to have uniformity and accuracy in the cash reports and to get all the money collected in a year into that year's annual report, it was decided:

1. recommend that municipalities close their cash reports as of December 31;
2. recommending districts close their coffers effective January 15;
3. That the cash report of the General Treasurer be closed as of January 31.

Ahlbrand plan.

There was a petition to abolish the Ahlbrand plan. This was reported by the committee:

"The abuse of a thing never cancels the right use. The whole submission shows that the brethren had in mind only the abuse of the Ahlbrand plan. This plan is to be used only in an evangelical way. But as the Lord wills that all things should be Christian and orderly, so it is necessary that the Synod should have its budget and distribute it among the various departments and districts. The Synod does not intend with this plan to calculate a quota for each district, each congregation, and each individual member, and then to insist on the unconditional fulfillment of this quota. This pressure or compulsion is not contained in that plan. That, of course, would be unevangelical and therefore to be rejected. Only the love of Jesus should urge us to everything, and therefore also to giving, if it is to be of a right kind."

Since this input was only caused by a false premise, it was put on the table.

Cash Report.

The report of the treasurer of the synod for the last triennium is as follows: Balance at December 31, 1919: \$56, 260. 20. Total receipts: \$5, 748, 718. 18. Expenditures: \$5, 710, 560. 11. In cash at December 31, 1922: \$94, 413. 37. The treasurer's report has been examined by the Auditing Committee and found correct. Treasurer E. Seuel had expressed a desire to refrain from re-election on account of his health. The Synod is well aware that the work of an agent of Concordia Publishing House and Treasurer of the Synod is beyond the strength of one man. But as Mr. Seuel's health has lately improved somewhat, he was re-elected Treasurer, and the Board of Directors was instructed to provide him with the necessary assistance. Synod, by rising, expressed its appreciation and thanks to Mr. Seuel, and with it a request that he may be preserved to us for many years to come.

Legacies.

While bequests for the various purposes of the Synod have increased in recent years, attention has been called to the fact that brethren whom the Lord has blessed abundantly in earthly things should remember that the Church also has need of earthly goods when ordering their homes.

Finance Director.

The proposal had come before Synod to make one of the Vice Presidents of Synod the Director of Finance. The committee in question recommended that a competent director of the finances of the synod be chosen, and that the holder of this office be a pastor suitable for such work.

However, this proposal was sent back to committee by a vote of 195 to 181 and was eventually passed:

1. that a Committee "On Ways and Means" be elected; - 2. that this Committee be appointed by the Board of Directors;
3. that the large collection for our educational institutions be made this fall;
4. That the On Ways and Means Committee send a summary report of all approvals to all pastors, teachers and delegates at the first available opportunity;
5. That each presiding officer, at the proper time, send a letter to all the congregations in his district concerning this matter.

Constitutional Affairs.

Rights of consulting pastors.

According to the Synodal Constitution, there are two classes of synodal members, voting and advisory.

The pastors of congregations not belonging to the synod shall also be members of the synod. They are required to register for membership in the synod at the time of their ordination or induction and to attend the various meetings of the synod. The pastors at these congregations not belonging to the synod have almost the same duties as those entitled to vote, but no corresponding rights. They may well speak at the proceedings, but have not the right to vote. Synod has now been asked to define the rights of consulting pastors, especially with regard to the right to make and second a proposal.

The synod gave the following answer to this: The advisory members of the synod, pastors whose congregations have not yet affiliated with the synod, as well as pastors without congregations, professors, and teachers, have as such the right of speech at all synodal meetings, may express through them, as well as those entitled to vote, their opinions, and may influence the opinion of the synod; they may also appeal to those entitled to vote to intrude and support proposals agreeable to them, so that the matter may come before the synodal assembly in a regular manner for debate. They are eligible to be members of their committees, eligible to certain synodical offices, for example, to the office of visitor, or to offices of the general synod; they may, as well as the voters, make submissions to the synod, and thus cause the adoption and introduction of important measures on the part of the synod. By granting the right of proposal and support which they covet, therefore, the deliberative members would acquire no other substantial rights, as this only initiates a vote on a subject at hand, a right which the deliberative members already enjoy and exercise in the manner indicated. Therefore the Synod resolved not to give a new interpretation to its Constitution, but to remain with its practice, now seventy-six years old.

District Division.

The Kansas district was allowed to split into a Kansas district and an Oklahoma district. The Canada District was given the right to change its name to Ontario District because there are now two other districts in Canada.

Addendum to the By-Laws of the Synod.

The following provision was included among the duties of a district president:

The district president shall also publish in the synodal journals the names of pastors and teachers, as well as candidates for preaching and teaching positions, who come from other synods or bodies not in communion with the synod and who seek admission to the synodal association, and shall call for a colloquium or doctrinal interview to be held with them by the synod's board of examiners, the results of which shall determine whether they **may be** admitted, ordained, or inducted.

Standing Constitutional Committee.

A standing committee on constitutional affairs shall be appointed, consisting of three members, and having the right to be advised on questions of law by a jurist

from our circles. This standing committee shall also be represented in the meetings of the Committee on Constitutional Affairs during its preliminary deliberations (for the Synodal Assembly).

Dissolution of the English District.

As the use of the English language is increasing in our Synod, a proposal had been made that the congregations of the English District should merge with the other districts in whose midst they are located. The Synod thought that such a proposal should come from the English District, and therefore asks it to consider the matter.

Dismissal to the English District.

Our practice on release to the English District was put into these words:

We still hold that even the congregations in our midst which have become wholly English should remain in their District Union, and advise them accordingly. If, however, they insist on joining the English District, the final decision is theirs.

Official Synod Language.

The proposal to make English the official language of Synod was answered that the time had not yet come. Since all districts, as well as the General Synod, grant both languages completely equal rights in the meetings of the Synod, this should be sufficient for our congregations for the time being.

Directs too many new posts.

A petition was presented that too many new offices should not be created, whose holders must be paid by the synod. In regard to this, the following resolution was passed: We hold, however, that not too many such offices should be created; but, on the other hand, we should not be too anxious to establish a new office if we perceive that it is necessary for the salvation of the church, that is, if necessity dictates it. But the fact that people who have rendered us valuable service in two or more offices at the same time have broken down through overwork should teach us to be economical with the powers God has given us and not to overburden individuals unduly with work.

English version of the Synodal Constitution.

The work of the committee which is to make the final revision of the English version of the Synodal Constitution shall, when completed, be referred to the standing Committee on Constitutional Matters with the request that it be printed in our Synodal Papers. If no protest is made against this version within the time fixed by Synod, it shall be officially approved.

Interference with free action of the Synod.

A request was made for Synod to make a statement concerning self-constituted bodies that go beyond their authority, either listing teaching buildings or collecting funds for them, and by such actions interfering with the free action of Synod. The answer of the Synod is:

"Without wishing to dampen the laudable zeal of individual authorities and individuals who collect contributions from individuals or even congregations in the interest of our synodal institutions, we here take the opportunity of thanking the generous givers for their gifts, as well as those who have

have taken the trouble to collect them for the Synod, yet there is no doubt among us that 'self-constituted bodies beyond their authority have no right to make collections on their own account.' ' But we desire to state that no such cases have come before us in which it has been proved that such things have been done, nor such as 'affect the free action of the synod in advance.'"

Incorporation Matters.

The Board of Directors was authorized, if desirable or necessary, to either incorporate or register the Synod in Canada and in Brazil.

Synod gave its consent to the incorporation of the Synodal Conference.

Bureau of Statistics.

Synod resolved that a Bureau of Statistics be established, that the Statistician chosen by Synod be the head of this Bureau, that the establishment of this Bureau be referred to the Board of Directors, and that all who wish to send out questionnaires within Synod for the purpose of collecting statistics should first contact this Bureau to ascertain how far their wishes can be satisfied therefrom.

The Synod incurs no further expense from the establishment of this bureau, since it makes no difference whether the work done therein is paid for by the Synod or by Concordia Publishing House, since in the former case the more net profit flows back to the Synod from Concordia Publishing House. The reasons for this arrangement are:

1. as statistics are kept in the Synod by various authorities, for example, by the School Board, Sunday School Board, etc., it is simpler, cheaper, and better if all statistics are collected in one bureau, from which everyone can then obtain them.

2. this facility reduces the sending out of so many questionnaires within the Synod.

Concordia Publishing House.

The following resolutions were passed with respect to Concordia Publishing House:

1. the agent of the Publishing House shall cease to be a member of the Board of Letters, but shall attend its meetings only as an adviser.

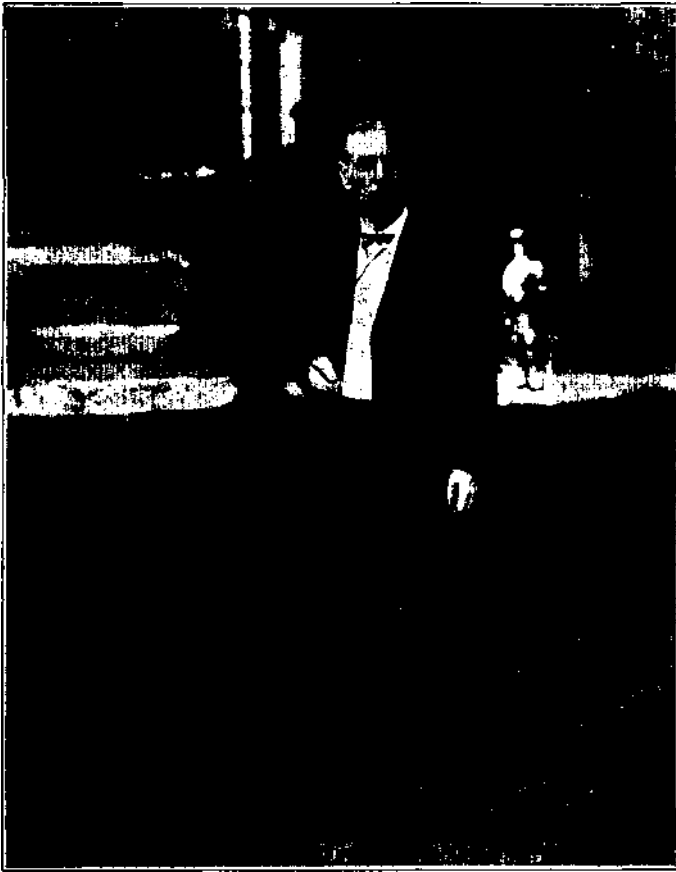
2. The Concordia Home and Teachers' Bible, published by Publishing House, is recommended for use by all churches, pastors, and teachers.

The decision to build an addition to the Publishing House, which was made three years ago, is now to be carried out. The Board of Directors should see to it that there is room for vaults in which the documents of the Synod can be stored.

4. all members of the Synod shall give preference to our Publishing House when purchasing books.

The fact that the Publishing House strictly enforces the postal rule and requires advance payment for journals has not harmed the Publishing House, but rather benefited it. Therefore, this manner should be maintained in the future.

The "Magazin für ev.-luth. Homiletik" and the *School Journal*, like other synodal journals, are the property of the synod, although the net profit they yield does not go into the synodal treasury but into the pension fund. No synodal journal may be discontinued without a synodal resolution.



Prof. D. F. Pieper, President of the
Synod from 1899 to 1911.

7. whether the synodal reports should continue to be published in the future, and in what manner, shall be discussed by the individual district synods and reported to the synod in three years.

8. the Synod acknowledged and expressed its gratitude for the valuable services rendered by the late teacher G. H. Runge and Mr. C. Schröter, who retired from the Board of Directors.

9. the price of the *Ev. Luth. Hymn-book with Tunes* should be significantly reduced.

10. Several Lutheran synods are engaged in publishing a new English hymnal. The synod declared that it could not participate in it, since it already had such a book.

11. the services of the Commission on Children's and Young People's Literature were acknowledged. This commission is also to review old synodal reports and translate important reports into English.

(12) The General Board of Education shall look for an English history of the United States suitable for our use, and also for a suitable series of English reading books, to be published, if necessary, improved to suit our needs.

13. The publication of an English history of the Lutheran Church in America was referred to the Board of Literature.

14 A short German grammar for our educational institutions with language exercises is to be published.

The proposal to merge the various periodicals within the Synod into two larger ones, one German and one English, was rejected, since some of the periodicals in question do not belong to the Synod and serve special interests. The "Lutheran" and the *Lutheran Witness*, on the other hand, should be merged.

create more space for mission reports and reading material for the youth etc. in simple language. The detailed receipts are therefore to be omitted from both magazines.

Committee on Church Architecture.

The English District asked Synod to appoint a Church Architecture Committee. Synod agreed to this. Congregations can seek advice from this committee when building a house of worship, perhaps saving handsome sums and building more expediently. This committee is also to extend its activities to school and organ architecture. The committee appointed by the English District, consisting of professional men, shall henceforth be the committee of the whole Synod, and shall, with the consent of the President, by the addition of two persons, enlarge itself into a five-membered one.

American Lutheran Board for Belief in Europe.

In accordance with the decision of the last Synod, the work of the Aid Commission for Europe has been continued. The expenses for the operation of this work have not been covered from the gifts received, but from other sources. This work is to continue for three more years.

All sorts of things.

Prof. D. F. Pieper gave several German lectures on "The Right World View" and Prof. F. Bente some in English on the subject: "In the Footsteps of the Fathers." Both lectures are to appear in tract form.

As the Deaf and Dumb Institution at Detroit, Mich. celebrated its fiftieth anniversary on June 24, the Synod sent its warmest congratulations and blessings to that institution.



D. F. Pfothauer,
President of the Synod since
1911

On Friday evening a service was held in the Concordia Church, at which Father Th. Schurdel preached a school sermon.

On Sunday morning, pastors from out of town preached in all of Fort Wahn's Lutheran churches. In the afternoon, a community mission service was held in St. Paul's Church. Prof. W. H. T. Dau spoke about mission in Europe, Vice-President Fr. Brand about mission in China and India, A. Burgdorf from Chicago about mission in South America, and Fr. Pättiälä from Finland about the Finnish Lutheran Church.

On Wednesday evening of the second week a service with the celebration of Holy Communion was held in the Zion Church. The confessional address was given by Father J. H. Hartenberger, and the sermon by Prof. J. H. C. Fritz.

D. Th. Nickel delivered the grits of the Synod of Australia. This synod is in agreement of faith with our synod.

The lay delegates, in a special meeting, had passed the following resolution, which was read to the Synod:

"The lay delegates to this meeting and the guests, after free discussion, acknowledge the necessity of the building program and pledge themselves to support the cause by word and deed."

Thanks.

The warmest thanks of Synod were extended: to the congregations at Fort Wayne for their kind hospitality, to the two speakers for their instructive and interesting lectures, to all officers and members of commissions retiring from the Synodical office heretofore held, for their faithful services, and to the secular newspapers which have reported our meeting so fully. God's blessing and the greetings of the Synod were extended to all foreign workers.



The Lutheran Laymen's League, gathered in Fort Wayne on June 18 and 19.

In the center of the second row from the bottom, the officers of the League: T. H. Lamprecht, President; A. G. Brauer, Secretary; C. J. Crämer, executive secretary; F. C. Pritzlaff, treasurer.

time. D. Nickel told of the oppression that our fellow believers in Australia have to suffer. They have been forbidden to read the church bulletins in German. All Lutheran parochial schools in South Australia have been closed. They have forbidden the introduction of German Bibles and hymnals for use in the Lutheran Church. The synod in Australia supports our mission in India and China, and we in turn can serve the synod in Australia in many ways.

On Monday morning an impressive celebration took place in memory of the pastors and teachers who had gone home during the last triennium. Hymn 424 was sung, with Fr. Chr. Kühn singing the countercall. Then the 126th Psalm was read, as well as passages from 2 Corinthians 5 and Revelation 21. This celebration closed with the last verse of hymn 424.

On June 27, the congregation offered D. F. Pieper of St. Louis the warmest congratulations on his seventy-first birthday. He is our spiritual father, as D. F. Pfotenbauer pointed out in his address to the jubilarian, having served as professor at the St. Louis Theological Seminary for forty-five years.

Lutheran Laymen's League.

On the occasion of the Synod, the representatives of the Lutheran Laymen's League (L. L. L.) also met, on June 18 and 19. About 125 representatives from all the States were present. The officers of this society are: Th. Lamprecht of New York, president; A. G. Brauer of St. Louis, secretary; E. J. Crämer of Milwaukee, executive secretary; F. C. Pritzlaff of Milwaukee, treasurer.

Prof. J. H. C. Fritz gave an address in which he explained that God has given us much and therefore also demands much of us. Things are sad in the world now. Millions of heathens are going without the gospel. In our own country nearly 50 million people do not belong to any church. We who have the gospel are not to hide it under a bushel, but to spread it more and more. We have the means to do it. The question is not, Can we do it? but: Do we want to do it?

Prof. Th. Gräbner gave a lecture on "The educational task of the L. L. in the past and in the present".

Mr. H.W. Horst, of Rock Island, Ill., described the conditions in our educational institutions as he has known them from his own experience. Everywhere the institutions are overcrowded. He showed how necessary it was that the institutions should be enlarged.

The most important resolutions that the L. L. L. fatzte are the following:

1. To present to the Synod P250,000 for the three million dollar land;
2. not to undertake any other work for the present until this Lnnckowment ^nnck is fully collected;
3. To assist the Synod in all possible ways to carry out the major building program.

The old officials were re-elected.

Result of the elections.

President: D. F. Pfothauer.
 First Vice-President: Fr. J. W. Miller.
 Second Vice-President: P. G. A. Bernthal.
 Third Vice-President: F. Brand.
 Fourth Vice-President: P. H. P. Eckhardt.
 Secretary: M. F. Kretzmann.
 Treasurer: Mr. E. Seuel.

Board of Directors: P. W. Hagen; Messrs A. H. Ahlbrand, H. W. Horst and W. H. Schlüter.

Conclusion.

Thanks to the skilful leadership of the chairman, D. F. Pfothauer, all the business of the Synod was completed by 11 o'clock on Friday morning. With the singing of the hymn "Now give thanks to God" and the communal recitation of the Creed and the Lord's Prayer, the Synod adjourned, and the delegates soon began their journey home.

The next meeting of the Synod will be held, God willing, in St. Louis during the last weeks of June, 1926. E. E.

The class, which was celebrating its twenty-fifth anniversary, had a beautiful commemorative plaque made, which was then unveiled and presented to the institution. A member of this class, President H. Grüber of Milwaukee, introduced the ceremony with a short speech; another member of the class, Prof. M. Gräbner of our college in Milwaukee, delivered a Latin speech; he was followed, also with a Latin speech, by the present teacher of this language at Fort Wayne, Prof. W. H. Kruse, and the closing speech was delivered by President D. Pfothauer. All speakers recalled the services of the departed teacher, who was born in Hesse-Homburg, February 25, 1831, died at Fort Wayne, January 3, 1915, at the age of nearly eighty-four years, and served our oldest college, first at St. Louis and then at Fort Wayne, for a total of nearly sixty years. In connection with this memorial service, the benefit and necessity of learning the ancient classical languages for a minister of the Church was also emphasized by the speakers in following Luther's words, "As dear as the gospel is to us, let us keep hard above the tongues."

The unveiling of the memorial plaque, made of bronze and placed in the auditorium of the institution, was done by a little great-granddaughter of Rector Schick. The inscription reads:

H
a
n
e
t
a
b
u
l
a
m
i
n
went.

L. F.

To the ecclesiastical chronicle.

From our Synod.

Prof. D. G. Mezger, as stated elsewhere in today's issue in the report on the Synod, will go to Germany for one year as a temporary professor at the newly founded Seminary of the Free Church in Zehlendorf near Berlin, which has already been reported on several times in the "Lutheran". On June 22, the institution of our Wisconsin Sister Synod at Watertown, Wis. conferred upon him the dignity and title of Doctor of Theology, and paid a deserved tribute to him, who has served our Church for so many years and in various offices, namely twenty-seven years as Professor of Theology at our St. Louis Seminary. D. Mezger intends to depart from St. Louis on July 6, and from New York on July 12, to take up his duties as soon as possible. May God see him across happily, and may he be blessed abundantly on the other side! We may hold out the prospect of his sending frequent reports to the "Lutheran." L. F.

A short beautiful memorial service was held during the synod at Fort Wayne after the close of an afternoon session in memory of a faithful teacher of the Fort Wayne institution, Blessed Rector G. Schick, the long-time teacher of Latin and Greek. The class which departed Fort Wayne in 1898, having completed their studies, thus their

From World and Time.

A confession. The unbelievers, especially the educated among them, do not as a rule confess how they really feel in their unbelief. But now and then they make a concession which shows that they are not happy and satisfied in their unbelief. Thus we recently read in an English magazine a review of the works of the French writer and art critic Joris-Karl Huysmans. The latter joined the Church towards the end of his life and justified his step with the following words: "What remains inexplicable is the terror that comes over everyone among us through life. It is a mystery that no philosophy can illuminate. And when I think of this terror, this disgust at life, which has risen in me year after year, I can understand why I entered the only haven where I could find shelter-the Church."

The Scripture says of men, as they are by nature, that they must "be servants through fear of death all their lives," Heb. 2:15; and this word will remain true even if men deny it. Only faith in Christ, who came into the world for this very purpose, "that he might redeem them which through fear of death were bound to be servants throughout their whole life," delivers from this fear. Unfortunately Huysmans did not find his way to the right church. He went over to the Roman Church, which also only fraudulently pretends to be able to save people from the horrors of life and death. L. F.



Published by the Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of the St. Louis Theological Seminary

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

79th Annual.

St. Louis, Mo., July 24, 1923

. No. 15.

Sermon preached at the opening of Synod in Fort Wayne, June 20.

Text: Eph. 4, 1-6.

O Lord our God, thou hast made us, and not we ourselves, thy people, and sheep of thy pasture. Keep therefore thy church, which thou hast planted, and save them, which thou hast chosen for thyself. Help thy people, and bless thine inheritance, and feed them, and raise them up for ever. Amen.

In Christ JEsu, the united head of his Christianity, beloved synodals!
Dear Fathers and Brethren in the HErrnl

From near and far we have again met for the purpose of serious deliberations and important negotiations, and that in this St. Paul's Church, on the very historic ground on which seventy-seven years ago the outlines of our Synodal Constitution were deliberated and drafted. And as the very first purpose of our synodal union our fathers then stated: "Preservation and promotion of the unity of the pure confession, and common defence against all separatist and sectarian mischief." Truly, a holy purpose and an important goal! Full unity in the confession of pure divine truth was to be the ground of their fellowship; and this unity they desired to preserve and promote, to cherish and foster, with all diligence, by doctrine and by defence. Around this banner of pure confession, which our fathers once unfolded here in this place, we have since rallied as a Synod, and have now held it high and defended it for more than three quarters of a century, amidst many challenges and hostilities. The Lord has manifestly professed our position, so that it must be seen the right God is to Zion. Throughout generations he has continually blessed us in our fellowship with all kinds of spiritual blessings.

Blessings in heavenly goods through Christ, even in spite of many prophecies to the contrary, have furthered the work of our hands with us, and made us grow in many thousands of thousands. This has come to pass from the Lord, and thankfully we may boast:

The Lord is not yet and never will be
Divorced from his people, He
remains their confidence, Their
blessing, salvation and peace. With
mother's hands He guides His own
steadily to and fro. Give glory to our
God!

How then, my fathers and brethren, might we not now, after so many years of possession, hold this purity and unity of confession to be our undisputed and undetachable heritage? May we not now, and should we not, put aside our zealous care for the preservation of the same, and rather direct our main attention in the future to other things and aims, especially to the outward development of our Synod?

Not only is this an obvious thought, but there is also a serious danger in it. Moreover, especially in our time, a twofold temptation approaches us to put our precious heritage at risk. The first danger is external. It consists in the fact that today in the Protestant Church one almost universally wants to push the purity of the confession into the background and strive only for an outward unification, in order to be able, as one pretends, to oppose papal anti-Christianity and the obvious unbelief with a united front. And unfortunately, a large part of our American Lutheran Church has already given in to this tendency and urge of the spirit of the age. - But another danger also threatens us in our own midst. The more our synod expands under God's blessing, the more the danger grows that individual special interests, namely local and linguistic goals, will be unduly brought to the fore, thereby creating divisions.

and to disturb the right unity of the spirit. It is therefore necessary, especially in this time of ecclesiastical confusion and aberration, that we stand firm on the foundation which our fathers once laid here in this place with God's Word, and that we take seriously to heart the apostolic exhortation of our text:

"Be diligent to keep unity in the Spirit!"

Let us then pledge ourselves anew to two things in haste, namely:.

(1) Let us seek and promote no other unity than unity in the Spirit.

2 But let us also be diligent to maintain this unity.

1.

It is precisely the words of our text on which our fathers once based and founded their synodal order. They always wanted to keep the apostolic exhortation contained therein in mind as the main purpose of their association, and to make the conscientious observance of it their first and highest goal. But the core and center of this whole exhortation is the well-known word: **"Be diligent to keep unity in the Spirit!"** St. Paul exhorts all Christians to unity and never tires of repeating the word "one". But he does not speak of just any unity, but of a very specific, even unique unity. With his whole exhortation he does not aim at a human agreement according to earthly principles, but the unity which he has in mind he calls in short the unity of the Spirit, that is, the unity which has the Holy Spirit for its author, the unity which is not achieved by human wisdom and prudence, but is wrought and established by the Spirit of God Himself. The Holy Spirit, however, does not work without means, but His instrument is the Word of God. Nor does He work hand in hand with the spirit of the age, nor does He continually give new revelations, but He only reminds us of all that Christ has told us. He does not change his means of grace according to the various desires and tastes of men, but he sticks to the word of Scripture once revealed, and gathers his congregation together only by the everlasting gospel, which is to be preached to all nations and kindreds and tongues and peoples on earth. For heaven and earth shall pass away, but the word of the Lord abideth for ever.

The unity of the Spirit can therefore only be spoken of where one stands firmly founded on the true and clear word of Scripture, where one is built on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone. Luther rightly writes concerning the aforementioned word of the apostle: "But he calls it unity of the Spirit, to show that he speaks of the unity of right doctrine and faith: otherwise it cannot be called one or the same Spirit, since there is no Holy Spirit without knowledge and faith of the gospel of Christ; therefore one must strive above all things that the right doctrine of Scripture be kept pure and in one accord." And indeed the Holy Spirit, by the word, guides his own into all truth, though not at one stroke,

yet persistently and continually. Whoever sincerely follows the guidance of the Holy Spirit in the Word will certainly be led from one truth to another and will penetrate from one clarity to another. He cannot accept and confess in faith one piece of the Christian doctrine of salvation, but at the same time disregard and reject another equally clearly revealed truth of Scripture. No, where the Holy Spirit is truly acknowledged as the only teacher, it is necessary to take reason and feeling captive to the obedience of faith in all matters of divine revelation. In this way, and only in this way, is the right unity among Christians wrought and established by the Holy Spirit, "who teaches us aright by the word, increases the light of faith, and points us to Christ. Then a unity comes about, not only in outward things, but in spirit and in truth. What St. Paul testified to the Ephesian Christians applies: "One body and one Spirit, just as you were called to the same hope of your profession. One Lord, one faith, one baptism, one God and Father of us all, who is over you all, and through you all, and in you all." It is a spiritual body in which all Christians are united as members and of which Christ is the head. It is one Spirit, poured out upon them all richly, filling them all and driving them on. It is one hope of salvation, to which they are all equally called, and with one accord await its consummation. One is their Lord and Master, and they are all brothers. One faith, by which they are justified, and have peace with God through our Lord Jesus Christ. One baptism, by which they were born again and received into the fellowship of God's house. It is one God and Father who rules over them, works through them, and dwells in them. Truly, a wonderful, unique unity, a unity such as no human wisdom and statesmanship can bring about, but such as the Spirit of God alone can bring about, who works all things in all. This unity of spirit and confession we have in our fellowship, as the Ephesians once had, and we glory in the grace and truth of our God alone.

But we do not want to have and keep this unity of spirit for ourselves alone, but we also want to sincerely seek and promote it with a view to those who do not yet stand firmly with us in one mind and in one opinion. When we press so resolutely for the unity and purity of the confession, it is truly not human party spirit that drives us, nor carnal quarrelsomeness that we nourish, but rather precisely the desire and endeavor, wrought by the Holy Spirit, that all Christendom on earth may hold themselves "in one mind even". We deplore and lament with all our hearts the torn condition of God's church on earth today; nor do we want to ignore the fact that in those church communities that are against us there are many dear and pious children of God who do not yet recognize the errors in which they are mired, but who nevertheless hold fast in simple faith to the essentials of the Christian truth of salvation. And to these we want to be diligent to remove the divisions that still exist, to promote unity in the spirit, and to heal the damage done to Joseph. But

We also know that there is only one means for such healing, namely the word of the Lord, which heals everything, and that therefore only one way can lead to this longed-for goal, namely the steadfast adherence to the truth into which the Holy Spirit guides us. To seek unity in the Spirit does not mean groping in darkness and hiding our light under a bushel, but it does mean clearly pointing out error with the finger of the Bible and resolutely testifying to the truth with an unflinching mouth. To ward off all separatist and sectarian evil is not done by walking arm in arm and working hand in hand with those who cause division and offence apart from the teaching we have learned, but only by bearing witness to them and departing from them according to the word of God.

This is the way that we have not sought for ourselves, but that God has shown us. Therefore let us always be ready to answer to everyone who demands the reason for the hope that is in us, and let us not grow weary or weary in persevering with our clear and firm testimony of the truth, and let us ask the Holy Spirit to confirm the word that comes from our mouth and through our pen in the hearts of those who are still far from us. So let us seek true unity, but no other. If we are asked to enter into such an ecclesiastical union, in which only for the sake of outward peace, depending on the circumstances, truth is to remain silent and error is to find equal justification, whether in doctrine or in practice, if we are told of love and humility at the expense of the unity and purity of the confession, then we will not follow such enticements, but only the guidance of the Holy Spirit in the Word; then we will stand firm and counter all false spirits with Luther: "You have a different spirit from us." "Our love is ready to die for you, but the Word, the Word, you shall worship and hold for the Holy of Holies." With this we can confidently leave our cause to the Lord, can lift up holy hands without anger or doubt, and pray with a clear conscience:

Just keep us to your word
And ward off the devil's deceit and murder!
Give your church grace and mercy, peace, unity, courage and
patience!

But let us then also be diligent to keep this right unity of spirit in our midst.

2.

The unity and purity of the confession, even though it is worked and established by the Holy Spirit Himself, must not make us feel secure and carefree, as if we had nothing more to do and create with it. Rather, the apostle exhorts us earnestly and urgently to be diligent, so that we may keep and preserve it against all that may challenge us. And this is to be done in summa by the bond of peace. This unity is not only to be confessed and praised in word and scripture, but also to be shown and proved by deed. Christians should not merely stand side by side in doctrine and confession, but should also be firmly united in their life and walk.

so that they may remain at peace in one mind. Whoever breaks this bond of peace, let him know that he is violating the work of the Holy Spirit, undermining and destroying the unity which the Son of God has brought about with his precious blood of reconciliation. O what a serious thought, which should ever spur us on to anxious care, nay, fill us with fear and trembling! Let us only consider: what a pleasure and joy for the devil, our arch-enemy, what a delightful spectacle for the world, his covenant partner, when those who are united in one body and spirit at the head of Christ JEsu, who are called to one hope of their profession, who confess one Lord, one faith and one baptism, who call themselves children of one God and Father: when these nevertheless in a carnal sense divide themselves and thus wantonly break the bond of their most intimate and holy fellowship! Should we wish to give such pleasure to the devil, to present such a spectacle to the world? There the earnest word applies, "You boast of the law, and profane God by transgression of the law; for on your account God's name is blasphemed among the Gentiles."

Let us not think that we in our Synod are exempt from this danger! The devil, our adversary, has tried in past times with many attempts to divide us in Christian doctrine. If he has once and for all been defeated in this way, he will in the future assail us all the more violently in our ecclesiastical life. The Lord is still among us with his Spirit and gifts, but we still have the evil flesh in us and among us. And the flesh lusteth against the Spirit, that we should do, oh so easily and so often! - And the flesh lusteth against the Spirit, so that we do easily and so often what we ought not, and do not the things which the Spirit would have us do. Therefore, "If we live in the Spirit, let us also walk in the Spirit." Let us be diligent to walk according to our calling. In all our doings and actions, let us never lose sight of whose children of the Spirit we are; let us always remember that we are still in the world, but no longer of the world; that we are citizens with the saints and members of God's household. This should be a constant incentive for us to "flee from the world in the world, to be earthly yet heavenly, to believe rightly and live well, to show faith in love.

But the apostle draws our attention to certain things which are very important and indispensable for our church life, if we want to remain at peace with one mind. He inculcates in us that we must then walk with all humility and gentleness, with patience, and that one may bear with another in love. Pride is the mother of all sectarianism, humility the necessary precondition of true unanimity. If, therefore, Christians wish to pursue peace, it is necessary for all the individuals among them not to seek high things, but to hold themselves down to the lowly, not to consider themselves wise alone, especially in middle matters, but also to listen to and honor their brother's opinion; that not one may exalt himself above the other, but that all may subordinate themselves to one another, not acting as those who rule over the people, but all being subject to one another and serving one another in the fear of God. For even "the Son of man is not one.

come to serve him, but that he might serve and give his life for a redemption for many."

The apostle also mentions meekness as a right sister of humility. It is the opposite of undue zeal. It is not zealous, and it does not act unruly. And this is well to be borne in mind in our deliberations about the welfare of the kingdom of God in all things where God's truth and honour are not at stake. Even if we are not always of the same mind from the start, but different honest opinions come to light, as for example in the wisest solution of the language question, in the best supply of our institutions, in the most appropriate administration of our finances, and the like, let us be careful that we do not let our flesh shoot out the reins and get excited against each other, but let us keep to ourselves and for the sake of peace send and submit to each other. Or if a brother is overtaken by a fault in his zeal, let us not push him back with a hard heart, but let us help him back with a gentle spirit, as we are spiritual. We are called to this, as our Lord and Master says: "Come here . . . and learn of me; for I am meek and lowly in heart."

Patience is also necessary for the peaceful coexistence of Christians, especially patience toward the weak and erring. Christian discipline also belongs to a prosperous church life. But as surely as we are to put away from ourselves those who are evil, we are commanded just as earnestly to receive the weak in faith. Through the prophet Ezekiel the Lord punishes the unfaithful shepherds precisely because they did not wait for the weak, but ruled over them strictly and harshly. In contrast, He says of Himself as the good shepherd, "I will seek again that which is lost, and will bring again that which is astray, and will bind up that which is wounded, and will wait upon that which is weak." And to this the Lord has also called us as his undershepherds. So let us always keep his example before our eyes, and let us walk according to our calling. Let us not be lax in the practice of Christian church discipline toward the wicked, who reject the word of the Lord and do not want to be punished by his Spirit; but let us also not proceed with legal harshness toward the erring, who are under our care, so that the crushed reed is not broken and the smoldering wick is not extinguished, but let us stop, punish, threaten, admonish with all patience and teaching, in order to win the sinning brother.

Yes, we all need one to bear with the other in love. For every one of us also will bear his burden, many sins and faults, weaknesses and infirmities, which he must still carry through this temporal life in the flesh, until at last he becomes a perfect man there in that life, who is in the measure of the perfect age of Christ. Therefore, "Let one bear another's burdens," let one help the other forward in servant love toward the heavenly goal. In summary: "Put on, therefore, as God's elect, saints, and beloved, compassion, kindness, humility, gentleness, and patience, and bear with one another, forgiving one another, if anyone has a complaint against another, just as Christ forgave you.

you also." In our church life, too, the words of the Psalmist will become more and more true: "Behold, how good and how pleasant it is for brethren to dwell together in one accord, ... for there the Lord promises blessing and life forever and ever."

But to him, our one shepherd and bishop, who is set over all things as head of the church, let us commit ourselves and all his kingdom business with earnest and believing prayer:

By thy goodness, keep us safe From heresy, from strife For thy word and honour, That we may all together Praise thee in one spirit, Saying: The Lord's name be magnified and highly praised.
Amen. G. A. B.

Financial Report.

On the opposite: page appears the actual report on the budgetary funds of the Synod for the first half of 1923. The purpose of this report is to give all members of the Synod an opportunity to become acquainted with the condition of the Synod's funds, so that provision may be made that at the end of the year our finances may close as soundly as possible.

Some points in the report deserve special mention. The total expenditure in the first half of 1923 was \$500, 676. 97, about half of the total budget of \$1,050,000. From this it may be concluded that the expenditure has kept fairly closely to the estimates, and that the budget had been worked out with fair accuracy.

Total revenues reached only 30. 57 percent of the budget, although half of the year has passed. In the remaining six months, the remaining 69. 43 percent of the budget should be raised, more than twice as much as in the first half of the year.

Of our ten mission funds, only two collected over a quarter of their budget and five collected less than a fifth.

The receipts from the districts of the Synod for all budgetary purposes during the first six months of 1922 were \$242, 161. 43; during the corresponding period of this year they were merely \$214, 355. 48, a regression in the amount of \$27, 705. 95.

On the occasion of the recent Synod, all the missionary authorities made gratifying reports of their work, and much was said of new doors opening to the Synod. The missionary commissions were encouraged to extend their . work; but their zeal has been considerably damped by the empty coffers.

We must all support our great tasks with prayer and gifts. Who among us would want to be responsible, even in part, for a single missionary opportunity going unused because of lack of money?

Theo. W. Eckhart, Financial Secretary.

Financial report on the main treasury of the Synod

June 30, 1923.

	Synodal- kasse.	Summe million.	Seitens- million.	Million in Sch. america.	Euro- päische million.	Zaub- nummer- million.	Anbauer- million.	Zuben- million.	Stem- brüche million.	Sammler- u. Secm. million.	Regen- million.	Ver- fugungs- tafel.	Unter- stufungs- tafel.	Total.	Netto- Influenz- tafel.
Budget für 1923	\$386,700.00	\$125,000.00	\$125,000.00	\$60,000.00	\$30,000.00	\$28,000.00	\$15,000.00	\$1,500.00	\$12,000.00	\$4,800.00	\$110,000.00	\$2,000.00	\$2,000.00	\$1,050,000.00	—
Kassenbestand am 31. De- cember 1922	10,993.83	13,498.58	17,945.03	30,139.13	8,779.25	7,378.98	238.15	2,490.61	6,072.36	1,332.89	—	76,019.22	2,010.48	81,853.20	—
Ertrag am 31. Dec. 1922	—	—	—	—	—	—	—	—	—	—	—	—	—	96,045.31	\$ 13,192.11
Einnahme vom 1. Januar bis zum 30. Juni 1923	188,472.04	23,451.39	44,435.93	11,930.26	6,934.68	4,940.42	2,754.59	436.02	2,456.87	878.80	22,918.00	51,705.18	1,497.12	331,624.64	—
Ausgabe vom 1. Januar bis zum 30. Juni 1923	188,525.60	61,921.25	75,697.49	26,804.23	8,217.35	10,918.00	3,400.00	2,000.00	5,650.00	1,785.05	22,918.00	92,000.00	840.00	500,676.97	—
Kassenbestand am 30. Juni 1923	—	—	—	—	—	—	—	926.63	—	426.64	—	54,537.74	2,667.60	58,558.61	—
Kassenbestand am 30. Juni 1923	61,047.39	51,968.44	40,206.59	45,013.10	10,061.92	13,356.56	883.56	—	9,265.49	—	—	—	—	240,803.06	182,244.44
Budgeterhöhung bis zum 30. Juni 1923, nach Pro- zenten berechnet	35.80%	18.79%	27.79%	19.88%	23.11%	17.64%	18.39%	29.06%	20.47%	18.30%	20.83%	47.01%	31.86%	30.57%	—

- 1) Für dieses Jahr sind für diese Kasse \$3200.00 nötig. Ein vorausgeschickter Kassen-
bestand von \$1700.00 wurde vom Budget abgezogen.
- 2) Für dieses Jahr sind für diese Kasse \$280,000.00 nötig. Ein vorausgeschickter Kassen-
bestand von \$50,000.00 wurde vom Budget abgezogen.
- 3) Schließt \$50,000.00 ein, die dieser Kasse aus den Dividenden des Concordia Pub-
lishing House zufließen.

- 4) Schließt \$2779.34 ein, die von Kaffern Bm. sehr eingingen, aber nicht im Budget
berechnet werden können.
- 5) Schließt \$10,000.00 ein — ein Gehalt der Bibliothek des Concordia Publishing
House vom Jahre 1922 — und \$34,000.00 aus dem Ertrag des L. L. - Fonds.
- 6) Schließt \$859.75 ein, die von Kaffern Aug. eingingen, aber nicht im Budget
berechnet werden können.

Theo. W. Gehart, Finanzsekretär.

To the ecclesiastical chronicle

From our Synod.

Pious and Gifted Students. Important advertisements can be found in the last number of the "Lutheran", in today's and will be repeated in the coming weeks and months. Because of the importance of the matter, We will also briefly go into them here. One is the advertisements of our teaching institutions. All our teaching institutions are asking for new pupils and students to be sent to prepare for the preaching ministry and school ministry. The need of the church requires this. The diligent feeding of our institutions must take place regularly, not in jerks. For the retirement of preachers and teachers, their growing old, their dying, also takes place with a certain regularity, and the new workers should take the place of the old, worn-out and departed servants of the church. Above all, the high and holy work of the mission should be extended regularly and on an ever-increasing scale. But in the solicitations for new disciples, one does not translate what one or the other advertisement rightly emphasizes. In one of these advertisements a director of one of our colleges says: "Both the future welfare of the church, in which positions of responsibility are to be assumed, and the Christian and scientific character of our institution require that we should be sent students who have good gifts and an outspoken character. This is true of all our institutions. If a boy does not have the necessary aptitudes and gifts for a particular earthly profession, then he is certainly not suitable for service in church and school. And among the necessary character traits that a pupil and student should have, after godliness, diligence, conscientiousness and faithfulness, also belongs constancy. The director of another institution recently cried out publicly in review of the past school year: "We must again lament the careless departure of a large number of former students. Twenty-seven have not returned for no reason, despite repeated encouragement. When one considers how much encouragement and correspondence it takes to win even one student and then keep him, such an experience is discouraging. Fourteen have gone home or entered other institutions in the course of the first few weeks because they did not pass their entrance examinations." It is also our observation that students are often sent to our institutions who have neither the necessary aptitude nor the required character traits, and therefore we emphasize this point even more.

L. F.

Efficient professors. The other advertisements, which we would like to mention in particular, are the election advertisements for our various institutions. Our last Synod created quite a number of professorships, no less than eight or ten, if we remember correctly. The candidates for these professorships will now be nominated in the coming weeks, and the professors will then be elected from among the nominees. This is a matter of the greatest importance, which all our Christians therefore wish to accompany with faithful intercession. Our Synod has granted large sums for the outward improvement of our educational institutions. But good repairs and beautiful, appropriate new buildings do not help much if the right, suitable teachers are not available to teach the school and the students. In order to emphasize the importance of the subject!

For this reason, all congregations are called upon to take part in the selection of candidates. May God grant our institutions the right men who highly value their high profession of preparing and training future preachers and teachers of the gospel, and who always act in the sense and interest of the church!

In connection with this, there are still some provisions which should be observed. The regulations of Synod concerning these nominations and elections are found in the 29th Synodal Report, of 1914, page 111 st., and will be specially printed in the "Synodal Manual" which is in preparation. According to these provisions, nominations must be made within three weeks of the call for nominations published in the Synodal Journals. In order that this provision may be carried out, the date for the end of the nomination period should always be given, and it should not be reckoned from the date the advertisement is sent in, but three weeks from the publication of the number of the "Lutheran" or *Lutheran Witness* in question. This date is easily calculated, as both the Lutheran and the *Lutheran Witness* are always dated on a Tuesday. It is further the order of Synod that the names of the nominated candidates be published and then stand before Synod for three weeks before the election can take place. In order that this provision may be carried out, the date of the election should also be given, not three weeks from the date of sending in, but three weeks from the appearance of the number of the Synodical Magazine in question. Only in this way - and this is the meaning of this provision - do all members of the synod have the ----- opportunity to nominate candidates and, if necessary, to protest against a nominee. For this reason, however, the dates given must also be well observed. If, for example, nominations are received after the deadline for nominations, so-called "subsequent nominations," those nominated too late in this way cannot be considered in the election unless the electoral college voluntarily postpones the date of the election.

Finally, it should be remembered that the "Lutheran" always closes on the Thursday before the Tuesday whose date it bears. One should therefore always send in all communications as soon as possible, at the latest so that they are delivered here in St. Louis on Thursday morning. Anything later will have to wait until the next number, as the printing and mailing of the paper at our Concordia Publishing House require that the closing of the ballot takes place on time. If an election announcement is made too late, as has happened repeatedly in the past and again this time, this is disadvantageous for the institution concerned, since nomination and election must then be scheduled later. L. F.

The ordination and induction of our candidates for the preaching ministry and the school ministry. As the "Lutheran" has already reported, 109 candidates for the office of preacher and 49 candidates for the office of school teacher from our two seminaries for preachers and two seminaries for school teachers were appointed to the office of preacher and school teacher in June. All of these candidates will now take up and be inducted into their offices in the coming weeks and months. The candidates for the office of preacher will be ordained with the laying on of hands according to the apostolic ecclesiastical order, to which order the holy apostle Paul refers when he reminds the young preacher Timothy: "Do not neglect the gift given to you through the prophecy with the laying on of hands of the elders" and admonishes him: "Do not lay hands on anyone quickly" (that is, easily, thoughtlessly, without further ado), 1 Tim. 4:15; 5:22.

According to biblical Lutheran doctrine, this ordination is the confirmation of the calling which the candidates have received from the congregations, and should therefore also take place not in the called person's home congregation, but in the congregation which issued the calling to the candidate. The congregation that has called a candidate to be its preacher rightly expects that the newly called person will be ordained in its midst and thus have his profession confirmed. Therefore our good Lutheran confession in the Schmalkaldic Articles says: "These words" - we are speaking of 1 Pet. 2, 9 - "actually concern the right church, which, because it alone has the priesthood, must also have the power to elect and ordain church ministers. The common custom of the church also testifies to this. For in former times the people elected parish priests and bishops; to this the bishop, sitting in the same place or near by, came and confirmed the elected bishop by laying on his hands, and at that time the ordination was nothing else than such confirmation." (Concordia Triglotta, p. 524f.) Let us therefore also everywhere follow the good Lutheran order, which has as its basis the right doctrine of ordination!

The commission for the ordination and induction of candidates for the preaching ministry, and for the induction of candidates for the school office, shall be given by the presiding officer of the district in whose midst they are appointed, as our Synodical Constitution directs, when it commits the district presides, "to take care of the ecclesiastical ordination of the candidates for the preaching ministry assigned to their districts, and the induction of the same, as well as of the candidates for the school ministry, into their office, and also to take care of the induction of all preachers and teachers appointed by the congregations to the districts, either themselves, or have it taken care of on their behalf." Now, since the Synod naturally expects that all who are called as preachers and teachers to their congregations or to their missions should also join the Synod in membership, all candidates should submit a petition for admission to the Synod to the presiding officer of the district to which they have been called as preachers and teachers. This is most easily done when they apply to their presiding officer for an order of their ordination or induction. The district presider has no right to issue an order for ordination or induction if the candidates do not at the same time request admission to the synod.

Finally, we take this opportunity to emphasize that, according to the Synodal Constitution now in force, teachers at parochial schools are also to be inducted into their office by order of the district president, as the above provision states. This presupposes, however, that every teacher who accepts a different profession also reports this to his praeses, so that he can give the order for his induction. And if a pastor or teacher already in office moves to another district, he should in any case obtain a certificate of discharge or transfer from his previous district president and send this to his new district president with his request for induction. The observance of this order is necessary with the ever-increasing expansion of our Synod and the ever-increasing number of its pastors and teachers.

And now may the gracious, faithful God richly equip the many young workers who will enter his service in church and school in the next few weeks with his Holy Spirit's grace and gifts, bless them in their high, important office and make them a blessing to many, adorn them with right conscientiousness, faithfulness and pure piety for the glory of his holy name and the salvation of his church! L. F.

Beginning of our Mohammedan Mission in India. On Sunday evening, July 1, a special service was held at St. John's Church, Racine, Wis. That evening

this congregation experienced the joy of being able to delegate one of its sons, Father Adolf Brux, Ph. D., as a Mohammedan missionary to India. This Mohammedan mission will be carried on in connection with our Gentile mission in India, because our missionaries there constantly meet with Mohammedans in their mission fields. Dr. Brux has been preparing himself by special studies in Chicago just for this work in the mission. Dr. G. Chr. Barth of Milwaukee preached the English sermon at this celebration, the undersigned the German. Dr. Brux and wife left New York on the 11th of July. Two days before the departure of our first Mohammedan missionary, a letter arrived from our missionary Kühle in Ambur, India, to the undersigned, in which he writes: "As we hear, Dr. Brux is to come out this year. His work, humanly speaking, is even harder than ours. It may, however, serve to encourage him if you inform him that we shall soon baptize a Mohammedan from Krishnagiri, who was a teacher there for many years. Father G. A. Naumann, our former missionary, knows him well; Majuth is his name."

Had the Papacy of the Middle Ages sacrificed as many millions in goods and blood to bring the Gospel to the Mohammedans as it wasted in the seven terrible Crusades to overcome Mohammedanism by force, it would have acted according to Christ's mind, as the faithful blood-witness Raymund Lull testified to him in his day, who went forth as the first Mohammedan missionary, and in his eightieth year, on June 30, 1315, was martyred among the Mohammedans of North Africa. June 1315, he suffered martyrdom among the Mohammedans of North Africa.

The Mohammedans of India converted from blind paganism to Mohammedanism nearly a thousand years ago. May our Lord and Saviour Jesus Christ go with our missionary and the sister who accompanies him in their peaceful crusade against a thousand-year-old stronghold of Satan!

J. F. Börger sen.

Pentecost Baptisms in Shihnan, China. On the first day of Pentecost this year, thirteen Chinese were baptized at our mission station in Shihnan: five grown men, three young boys, three little boys, and two little girls. This brings the total number of our baptized natives at Shihnan to thirty-one. Missionary Lillegard had instructed these catechumens and also performed the act of baptism. Before the main morning service a special baptismal service was held. The catechumens first gave a good testimony of their faith in front of the public assembly in the usual examination, which is also maintained here in China. Then they came before the altar one by one, made their baptismal vows, and then received Holy Baptism. This was followed by a song, and then the five children were baptized. Everything was done in Chinese, of course.

Those baptized are: Chang Kan-ch'en, Missionary Klein's language teacher; Liu Pei-li, a secretary in the local military; Liu Li-wei, a tailor; Chang Chih-Pin and Ch'en Yao-lin, both students in our day school; Wu Hsio-chin and Yao Tawei (Ta-wei - David), the former a cook, the latter a houseboy for Missionary Klein; Ch'en Mi-chia (Mi-chia - Micah), Missionary Lillegard's servant; Chang Yüan-Pei and Chang Fu-ch'un, son and daughter of Chang Kan-ch'en; Liu Pi-teh (Pi-teh - Peter) and Liu Ma-li-ya (Ma-li-ya - Mary), son and daughter of the tailor; K'ang Fei-li (Fei-li - Philip), a five-year-old foundling recently admitted to our orphanage here.

May the Spirit of glory and of God be upon this new

May God rest on the baptized Christians, strengthen and fortify them, protect and preserve them, so that they may "bring away the end of their faith, namely, the blessedness of their souls"! The reader should also not refrain from asking God to convert many other sons and daughters of this country to their Creator and Redeemer through the abundant outpouring of the Holy Spirit!

Arnold H. Gebhardt.

Domestic.

Do we lack the Holy Spirit? This question is answered in the affirmative by today's so-called Pentecostal Churches and they declare that the decline of Christianity is due to the fact that the Christians of our time are no longer "full of the Holy Spirit" as they once were in the days of the holy apostles. If Christianity is to recover, the Holy Spirit must be poured out anew upon Christians, as it was on the day of Pentecost. The gift of the Holy Spirit with miracles and speaking in tongues is the most important gift that the Christian Church must now strive for. This and more is in the article before us.

To this it must be said: The so-called Pentecostals with their enthusiastic urging and activity do not help the church, but only harm it. They confuse the hearts of Christians, lead them astray from their faith, lead them away from Christ and His Word, and lead them to base their justification, sanctification, and blessedness on something other than the evangelical promises of the Holy Scriptures alone. However, it is true that because many communities mix God's word with man's word, and many who call themselves Christians do not want to believe the: Gospel will not believe, so they lack the Holy Spirit. He who rejects the Word grieves and rejects the Holy Spirit, and this is what thousands and thousands within Christendom are doing in our time, as they once did in the time of the apostles. The Church of Christ must not stand idly by and watch this frightful activity. She must warn against it; she must instruct and punish the people; the more men resist the Holy Spirit, who works in the Word and only in the Word, the more she must put God's Word into practice. By this means what is to be mended will be mended. God's Word alone can save Christendom from total ruin. This word must therefore be applied. The law and the gospel must always be preached to the hearts of men. This is God's way of making sinners blessed and growing them into good trees with true fruit, the fruit of faith and godliness.

Other ways lead away from the goal. Whoever demands signs and wonders from God, speaking in tongues and baptism in the spirit, in the sense of the Pentecostal people of today, commits the same mistake that the Pharisees once committed when they demanded a sign from the Lord. The Pharisees made this mistake because they did not want to believe the word of Jesus, and the Pentecostal Churches make the same mistake because they do not trust the word of God to have the power to bring people back to God's children.

Luther's complaint about the zealots of his time is still justified today: "How then the zealots and the pagans despise the former word or ministry and throw it away, saying, 'There is nothing wrong with the ministry and the former word; for people would never become more devout and better from it. Now many of them hear it, and afterward remain as bad as before: so that they come not all to Christ quickly, who hear the word of God. But say not thou, as they do, If the word of God be not profitable, I will go into the closet, and speculate, and gape, until I have heard the word of God.'

the father pulls and the heart stirs. Out, out with thy thoughts! Not so; for there's the wretched devil. And if all your thoughts here were as sweet as sugar, they are nevertheless the sorrowful devil." (VII, 2289.) What Luther punishes here must also be punished in the enthusiasts of our time. Because, in spite of preaching, hypocrites and indolent Christians remain, and not many are converted, they despise the preaching of the Word, set their hope on means of their own devising, such as miracles and speaking in tongues, and confound the hearts. Truly there is the wretched devil, bent on the ruin of men!

J.T.M.

What do you do with debt? This question was before the Southern Baptists at their general meeting in Kansas City, Mo. In the treasury for foreign missions was a debt of \$400,000, in that for domestic missions a debt of about \$800,000. Debt did not really mean these items. The Southern Baptists had set themselves the high goal of raising within five years the handsome sum of \$75,000,000 for church and missionary purposes. Of this \$75,000,000, \$43,000,000 had been received during the first four years, and the two coffers above mentioned were short of the items indicated. To make up the shortfall, the Southern Baptists must raise \$32,000,000 this year. And this they intend to do, as they decided at their meeting in Kansas City. Thus the question, What do you do with debt? would be answered. The answer is simply this: You pay it off. The Southern Baptists count 3, 284, 634 communicant members. Accordingly, each communicant member would have to contribute \$9. 74 for this purpose, besides other expenses. Certainly, a sum not too large.

Now the application. We, too, have in our coffers a debt of about \$300,000, that is, a debt which, if we will calculate it this way, amounts to half a dollar for each communicating member. But our Synod at Fort Wayne had to authorize another \$3,000,000. This makes about \$4. 90 for each communicating member, calculated over three years, or \$1. 63 annually. In short, if each communicating member contributed \$3. 65 annually, that would cover all our expenses for out-of-town purposes. Our synod numbers about 638, 951 communicants. The Southern Baptists in 1906 numbered about 2, 009, 471 communicants; in 1916, about 2, 708, 870; in 1922, about 3, 284, 634. They therefore grew in number of communicants each decade by as much as we have any communicant members at present. Is it perhaps because we have given so little for God's kingdom that we have grown so little? Surely, as the true visible church of Christ, we have a sacred duty!

J.T.M.

"Unity of spirit produces good fruit in missionary work," writes the Messenger of Peace, the paper of the Uniate. We read: "In 1919 the Protestant churches engaged in missionary work in the State of Montana agreed to divide the field among themselves, so that no territory would be overlooked, and so that competition, which only splinters the forces, would be eliminated. Methodists, Baptists and others now report that the plan has been carried out with good success. It is now agreed to work together in the same way in Idaho, Wyoming, and northern California. By a new enterprise the same spirit is manifested in the State of Utah. Here Presbyterians, United Presbyterians, Methodists, Baptists, Episcopalians, Campbellites, and Congregationalists have undertaken to maintain with united efforts a Christian university at Salt Lake City. Westminster College, founded by the Presbyterians, is to become

be developed into one. There are about 50,000 Protestants in Utah, of whom 10,000 are affiliated with the churches. The number of Mormons is about half a million."

The aforementioned church fellowships do, however, display a certain unity of spirit. But this is a unity that God's word neither knows nor wants, namely the unity of unionism. If these fellowships were honest and guided by God's Word, they would not be able to extend the hand of brotherhood to those who, according to their conviction, are practicing false doctrine. This, however, is the pity of our time, that the hand of brotherhood is extended beyond the word of God. Furthermore, all these church communities are infested with gross false doctrines; for there are among all of them those who openly deny the inspiration of the Holy Scriptures, the deity of Jesus Christ, and his substitutionary satisfaction. God forbid all Christians should be so united in spirit! J. T. M.

Doing Business in the Christian Spirit. Inspired by the writings of Roger Babson, a statistician and businessman, Christian businessmen in various cities around the country have formed associations for the express purpose of bringing Christian principles to bear in business. The various associations have recently come together in Kansas City to form a national association.

It is truly gratifying to see Christian businessmen distinguished above others by godliness, which is useful in all things. God also requires of businessmen that they do their work for His glory and for the common benefit of their fellow men. To the principle of the worldlings, "Money makes the world go round," Christian businessmen must therefore oppose the word of Scripture: "Give account of your household!" He who keeps this in mind, that one day he will have to give account of his housekeeping before God, will also practice love and justice toward his neighbor in business. Because the first is forgotten in our time, the second is also neglected, and we owe it to our selfishness, greed for money, and neglect of the Word of God that the devil plagues us with strikes and unrest, hatred and envy.

J. T. M.

Abroad.

How do we get our parochial schools back? This question is answered by the *Australian Lutheran* of May 9 this

Year, among other things, as follows: "This is certainly a very important question, touching deeply the whole life of our Church. The parochial school is the most important means of the right education of our children; and this means has been snatched from us in South Australia. Now how do we get our schools back? Three things we must do: first, we must repent from the heart; we must pray and plead; and we must act quickly and vigorously. For why have our schools been closed? Because they taught children to be traitors to their country? Certainly not. God has allowed our schools to be closed. Why did he do that? Does he not want the blessedness of our children? Such a view is certainly wrong, for God wants the salvation of all men. But are we not ourselves to blame? Have we always sought the salvation of our children as he demands of us? Is not our indifference and carelessness, our lukewarmness and unwillingness, our greed for money and our envy, the reason why our schools have been closed to us? In the kingdom of God the rule is this: Whoever despises the gifts God gives, they will be taken away from him; but whoever exalts them, they will be given to him through God's

Grace preserved. Did we value our schools as they deserved?

"Great and glorious were the opportunities God had given us to bring up our children in discipline and admonition to the Lord in this land. We had the whole of God's word perfectly loud and pure. We were allowed to enjoy fully the glorious good of religious liberty. But have we made proper use of these opportunities? Have all the churches, which were well able to do so, really established Christian schools, and spared no expense or sacrifice? Have we further endeavored to provide a Christian education for those children who could not attend the parochial school? And where Christian schools have been established, have our congregations been quite thankful for them? Have they fully recognized the importance of parochial schools? Did they hold the work of Christian teachers in high esteem, and duly reward them? Have not in many places the parochial schools been merely tolerated? Let us only examine ourselves earnestly and conscientiously, and then we must be ashamed into the ground, and confess that it is only God's goodness that we are not yet out of it altogether. Then we will also understand how God could have allowed the Christian schools to be closed to us. But God can also give us our schools again. No power in the world can keep them closed if God will restore them to us. But God will not restore them to us unless we take the exhortation to heart and repent from the heart. Repentance, real use, on the part of all our churches, pastors, and teachers for the sins that are behind us, is the right way that will lead us back to open church schools. Let us do usefulness, that God may forgive us our sins for Christ's sake!"

Two things came to mind when we read this earnest call to repentance. This call to repentance also concerns us Lutheran Christians in America, for we find in what the writer says about ingratitude toward God's goodness a mirror of our behavior toward God's grace, which has given us and preserved Christian parochial schools up to now. Let us examine ourselves conscientiously, and we too must penitently exclaim: Dear God, we have been ungrateful. God grant that we may recognize this in time! What it means to lose God's treasures of grace is the second thing taught in the article. A too late repentance is bitter repentance. We are the third generation of those who, by God's grace, have been allowed to have His pure Word with rich blessings in this land. If we are ungrateful now, if we do not recognize the goodness that calls us to repentance and faith, we may soon have occasion to think tearfully of the Lost Zion of our fathers.

J. T. M.

Refresh.

Recently, when a little nephew of mine was staying with us for an extended visit, I taught him some beautiful Bible verses. Of course, I tried to make the meaning of the verses as clear to him as possible. So when we came to the third verse of the 23rd Psalm, I asked him if he knew what the word "refresh" meant. He shook his little head and looked at me questioningly. "Well," I explained to him, "if you are very thirsty now that it is always so hot, and someone brings you a glass of very cold, fresh water, and you drink it and feel how good it does, then you are refreshed." That the little rascal had understood my instruction and was well aware of it, was evident to me a few hours later, when he jumped towards me with an emptied glass of water, and called out to me cheerfully: "Now I am refreshed for once."

On this occasion it came to my notice what a beautiful word the word "erquicken" is in our

German language. Is it not as if one already felt something of the meaning of this word when one only hears it pronounced? Our Luther probably felt the same way, and that is why he used it so diligently in his translation of the Bible, even where the word of the basic text, strictly speaking, should be translated somewhat differently. Thus it occurs several times in the Psalms, where the English Bible has chosen other expressions. Even in the 23rd Psalm, which Luther has rendered so deliciously, the Hebrew word would be translated "restore." The word "refresh" appears especially frequently in the 119th Psalm, where it is used eleven times, where it is usually uttered as a petition. Can there be a more comforting saying than that in the prophet Isaiah, "Strengthen the weary hands, and refresh the stumbling knees," chap. 35:3, or a more sweet assurance than that: "I will refresh the weary soul, and satisfy the afflicted soul," Jer. 31:25? Can any one use more loving and hearty words to invite men to Himself, than Jesus called them into the languishing world, "Come unto Me, all ye that labour and are heavy laden, and I will refresh you!" Matth. 11, 28?

Ah, yes, it is a delicious word full of wondrous sound! If only we did not let it sound so often to our outer ears, and if only we were not so often content with the mere pleasant sound of it! Would that we would hasten, whenever it sounds into our weary, languid, hurried souls, to the fountain where a fresh drink is always ready for us, from which we may drink to our heart's content, until we are refreshed, refreshed by Him who, like no other and nothing else, is able to supply and bestow upon our languishing souls that which we designate by the beautiful expression "refreshment!" (Neighbor.)

Fidelity in a small way.

It is indeed a hidden Christian glory to practice faithfulness in small things, that is, in one's profession, but it is harder and more glorious than martyrdom. To be a martyr, it helps to have an agitated time, an agitated mind, and it is often quickly won; it costs a brief moment of death. But in faithfulness in small things one patiently bears the quiet boredom of a monotonous life to the praise of the Lord to the end. - Thus a well-known pastor of modern times once wrote.

In a letter to a nervous woman, another preacher says the following words about this important part of Christianity: "Do not yet worry about a great activity of love outside the home while you are still suffering physically as you write. At home, too, there are enough little germs of sin growing up shyly in the intercourse of your neighbors with one another. Offer up all your love power at home to kill them! He who has never thoroughly tested his faithfulness and genuineness in the smallest circle will hardly have a beneficial effect on strangers far away as salt and light. Besides, so long as you are considered sickly and in need of sparing, you have a special right to be kind and good also to those whom you care for. Do well with these little opportunities for blessing, and the Lord may set you over more later.

"How fruitful is the smallest circle, if one knows how to cultivate it faithfully!"

Luther on human reason in spiritual and divine things.

If God means, says, or does anything, you shall shut your mouth and fall on your knees, asking nothing more, nor saying anything more, but doing what he tells you to do, hearing what he tells you to hear, and being taught.

drop what he is doing. For God wants to be unmastered by us, who are by nature children of wrath, sinners and liars. Therefore his counsel, his word, and his work, are far too high for us to understand. We are still blind and presumptuous fools, who think that we not only understand, but that we can do better. Therefore, because we are of this kind of nature, we should put aside our wisdom and think in God's commandment and things, "If I look like a fool, it is really for no other reason than that I am a great fool who cannot grasp or understand the divine wisdom, for my foolishness and blindness hinder me.

For our old folks.

"They that are planted in the house of the LORD shall flourish in the courts of our God. And though they grow old, yet they shall flourish, and be fruitful and fresh," Ps. 92:14, 15.

O Lord, let me be green even in my old age! I would serve thee even under the yoke of the cross. Then plant me in the garden on a new earth, Where, after long waiting, I shall be eternally green to Thee.

Obituary.

P. O. L. Hohenstein was born at West Bloomfield, Wis. on the 4th of December, 1859. In the fall of 1875 he entered Concordia College at Fort Wahne. After completing his studies there, he entered the theological seminary at St. Louis in 1880. After passing the examination in 1883, the churches at West Prairie and Clear Point, Ark. called him to be their pastor. On September 23, he was ordained at Little Rock, Ark. by Father C. F. Obermeyer. A year later he followed the call of the congregation at Kewanee, Ill. For seven years he ministered there faithfully, preaching, holding school, and proselytizing; he also served the congregation at Galesburg, Ill. From 1892 to 1904 he was pastor of Trinity congregation at Peoria, Ill. In this large field he was indefatigable, and still served the neighboring congregations of Brimfield and Morton. In 1904, Trinity Church at Bloomington, Ill, called him as its first pastor. To this congregation he devoted his best energies for nineteen years with self-denial and self-sacrificing faithfulness. The last few years the Lord has often visited him with sorrow. Two grown children were snatched from him by death, and eight months before he went home he had to see his wife Anna, née Mennicke, with whom he had lived thirty-eight years in happy marriage, depart this life. Sooner and sooner than anyone had thought, he followed his loved ones to their eternal home on June 9. Surviving him are four sons, two of whom are in the preaching ministry, three daughters, four grandchildren, two brothers and two sisters. He brought his life to 63 years, 6 months and 5 days.

The funeral service took place on June 12, for which many pastors from near and far had come. After a short funeral service in the house, conducted by J. Barthel, the body was laid out in the church, where a crowd of members and friends once again looked the beloved pastor in the face. In the funeral service that followed, Prof. G. Mezger preached on 1 Tim. 1, 15, and Prof. L. Wessel gave a preaching.

The graveside service was conducted by Prof. G. Mezger.

Besides his congregations, the blessedly accomplished man served the Synod in various offices. He served on the Springfield Seminary Board of Elections and the Central Illinois District School Board. He was secretary of the Survey Committee of the Synod and a member of the Intersynodical Committee. In all these fields his work is now complete, and eternal retirement has come for him. This we well feel to be a grievous loss; yet we praise the grace of the Lord for the blessed gain which death has brought him, and cherish his memory. Chr. Bräunig.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

The Saviour. The image of Jesus Christ, traced in the four Gospels.

By Carl Manthey-Zorn. 6th ed. Published by the Northwestern Publishing House, Milwaukee, Wis. 403 pages 7X10, bound in cloth with spine and cover titles. Price: \$3.00. To be obtained from Concordia Publishing House, St. Louis, Mo. .

This is the old, beautiful work in a new edition. It does not become obsolete, but always gains new friends and readers. The first edition appeared in 1907, the second in 1908, the third in 1909; since 1914, being printed in Europe, it has been unavailable. It is circulated in 26,000 copies. This speaks plainly of its popularity. The decor is beautiful, the pictorial decoration carefully chosen and exquisite; but the most beautiful thing is the content: the life of the Saviour from earth, simply "traced from the four Gospels," as it says from the title-page. Take and read! L. F.

Synodical Reports of the Missouri Synod.... Year 1922. no. 22. south dakota district. 48 pp. Concordia Publishing House, St. Louis, Mo Price: 21 Cts.

This synodical report contains first of all a beautiful lecture by the school inspector A. C. Stellhorn on "The mission to our own children" (pages 6 to 12), which deserves general attention, then a doctrinal treatise against the Presbyterians, in which the speaker, P. W. Pröhl, first gives the necessary information about the origin and spread of Presbyterianism, but then shows and refutes the false teachings of the Presbyterians about conversion, election by grace and other doctrines. Very important are also the detailed reports of the mission and school commission.

Letters to a Masonic Friend. By Th. Graebner. --. Concordia Publishing House, St. Louis, Mo. 1923. 64 pages 6X9X4H Price: 25 Cts.

The very readable and noteworthy articles that appeared in the current issue of *Lutheran Witness* and are now reprinted in this issue are The book should be made available to wider circles in a permanent form. Put the book into the hands of a Mason or other Lodge member and ask him to judge objectively. L. F.

The Hostility of the Lodge to Christ. Lecture delivered before the Milwaukee Conference of Delegates by Paul Pieper. Put into print by resolution of the conference. 1923. northwestern publishing house print, Milwaukee, Wis. 27 pp. 5X6X2- Price: 10 cts, daL dozen 50 cts, the hundred \$4.00.

A lecture worth reading, in which is proved what the title announces. The hostility of the Lodge to Christ is demonstrated in the Masons, the Order of the Eastern Star, the Women's Lodge of the Masons, the Odd-Fellows and their Women's Lodge, Rebecca Lodge, the Knights of Pythias and their Women's Lodge, the Pythian Sisters, the Foresters, Elks, Eagles, Modern Woodmen of America and their Woman's Lodge, the Royal Neighbors of America, the Woodmen of the World, the Knights of the Maccabees, the Brotherhood of American Yeomen.

L.F.

A Brief Guide in the Christian Doctrine for Adult Catechumens.

Northwestern Publishing House Print, Milwaukee, Wis. 23 pages 4½X6¼- Price: single 15 Cts. the dozen \$1. 20. To be obtained from Concordia Publishing House, St. Louis, Mo.

A short guide for the instruction of adults in the doctrine of salvation, written by Father F. F. Selle in Milwaukee, which has already proven itself, is used by many pastors, and has now been carefully reviewed and improved. May it continue to be a blessing in its new edition! L. F.

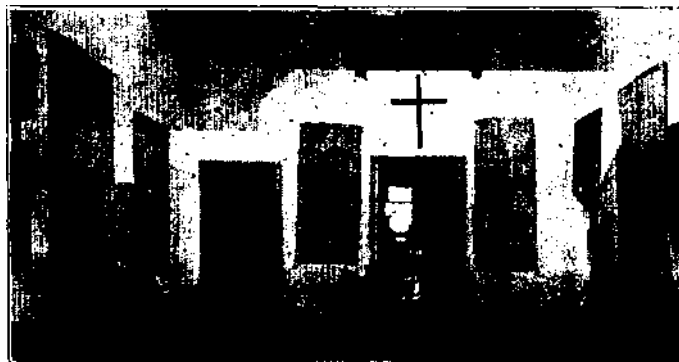
When it sees a work of art, it assumes that it was made by a master; it never thinks that it came into being of its own accord, or even that it never had a beginning. Therefore, in view of the universe, this indescribably great and sublime work of art, she cannot but declare that there is a master who brought it into existence. She also acknowledges that this Master is eternal, omnipotent, and omniscient. In other words, it teaches that the creation of the world is the work of the great God who, at the time which he appointed, brought forth heaven and earth with all that they contain. That this assumption of our reason is incontrovertible truth is already stated in the first verse of the Bible: "In the beginning God created the heavens and the earth," Gen. 1:1. With this one word it destroys the insane ideas of the eternity of matter and of the origin of the world by self-creation. What she reports on her first page she repeats quite often, and still in her last book she teaches exactly the same as in her opening word written 1600 years earlier; compare Revelation 4, 11; 10, 6.

Obviously, the Scriptures are the only source from which we can learn about the details of creation. Humans were not present when God brought the heavens and the earth into existence, ordered them and adorned them. There is only one who can give us a reliable account of it, and that is the Creator Himself. In his holy Word he sets before us this account, and the highest unreasonableness is not to be satisfied with it. The great facts which there confront us are these: By his mere word, that is, out of nothing, God created the universe; he not only made the basic materials of which all things consist, but he also brought order into creation, provided the earth with the various kinds of animals and plants, gave it sun, moon, and stars, and then, as the crown of his work, created man, to whom he assigned the richly adorned earth as a dwelling-place, and this his creation he completed in six days. "And God looked at all that He had made, and behold, it was very good," Gen. 1:31. Thus the Scriptures teach creation, not evolution, the creative action of an all-wise and benevolent God and not the blind working of unconscious natural forces.

Let us hold fast to this teaching of Scripture, whether modern scholars do or not, and thus give glory to Him of whom Paul writes: "From Him and through Him and to Him are all things. To him be glory forever and ever! Amen." Rom. 11:36, A.

16:10. Therefore, the missionaries in China today also joyfully cry out to all who profess Him with whom there is much salvation, "Rejoice with us; we have a God who saves from death! Come, praise and glorify his holy name!"

The Word of the Cross, again, in the midst of dark paganism, clearly and distinctly be-



The interior of the mission chapel in Ichang, China.

Meadows. Twenty souls were received as members of the Christian Church through the bath of regeneration and renewal of the Holy Spirit. Two years ago these poor people were still groping helplessly and hopelessly in the valley of death, letting themselves be led about like blind men by the superstitious and heathen priests and shameful idolaters, thinking that they could earn heaven by outward righteousness and good works. But now, through the preaching of the pure and sincere Word of God, they are converted to the Shepherd and Bishop of their souls, torn out of the kingdom of the devil, and translated into the kingdom of the living Son of God, Jesus Christ. If the angels in heaven rejoice over a sinner who repents, how will they first have rejoiced and celebrated on Sunday, June 3, when a whole multitude of Chinese stood before the altar of the Triune

First fruit from the heaths in Ichang, China.

Who among us would not be familiar with the beautiful parable of our Saviour about the woman who, having found her lost penny, called out to her friends and neighbours and encouraged them to rejoice with her? And how it pierces the heart to read, according to the account of Luke the Evangelist, the following words of our Saviour: "So also, I say unto you, there shall be joy in the presence of the angels of God over one sinner that repenteth," Luk.



The newly baptized Gentile Christians in Ichang, China.

From left to right, seated: Ban Hen-dsai (now Fuh-dschi - "reason of joy"), 40. Lih Deh-dschuin Netz Tzung-schin - "Reborn and renewed"), 50, with his son Nuan-dscht - "source and reason", in front of him. Mang Hen-chuan, 50, and before him his son Chia-tsu.

Kung Dsoh-schuan, 5t.

Standing: Hwang Hai-tang, 40th Tsai Reh-tschi (now Bau-loh - Paul), 32nd Schiao Tschin-huin, 46th Lioh Dschin-tin, 45th Wu Uh-shan, 43rd Bau Huan-ih (now Tah-Wheh - David), 20th Yang Jah-ren (now Jah-lenn - Aaron), 20th Yang Jah-ren (now Jah-lenn - Aaron). Tang Han-tzen, 36, with his two daughters, Han-nah - Hanna and Luh-ih - "joyfulness."

At the end, left: Missionary L. J. Schwartzkopf; in front of him, his wife with two little sons. At the end, right: Missionary H. Theiss; in front of him, seated, his wife with little sons.

He was the only mediator between God and man, and he solemnly vowed to remain faithful to the Triune God until death. Let us not forget that the soul of a Chinaman is as valuable before God as that of a white man. Before God there is no respect of person. He wants all men to be helped and all to come to the knowledge of the truth.

Unfortunately, four persons are missing from the attached picture, a youth of twenty-one and three little girls who could not come to church on the Sunday mentioned and were not baptized until two days later. Those baptized form about half of those who had regularly tuned in at the catechism classes. The total number of catechumens was thirty-two. Quite a number of those who had not yet been baptized were either not diligent in attending our meetings, or had been away from town for a considerable period of time.

The newly baptized are now, although not of the same rank and standing, nevertheless "brothers among themselves". One is a poor and uneducated day laborer, another a wealthy and very learned businessman. The names and ages of the Chinese Lutherans now baptized, as well as the name changes of some of them, are found in the accompanying picture. (The first word always denotes the family name, which, however, has not been changed).

Then, on the following Tuesday, Hwang Kuoh-yuin, twenty-one years old, and three little girls, daughters of two baptized persons, received the bath of holy baptism. These three each received a beautiful name at their baptism. The first is now called Mah-dah (Martha), the second Salah (Sarah), and the third Ma-li-ia (Mary).

My dear reader, does not this in turn give you new hopes and cause for rejoicing? You sing:

The poor heathen lament me, For great is their need.

But you also know exactly how and by what means these poor heathens can be saved from this terrible misery. With our power nothing is done, but

He goes forth, he breaks the course, Is all in the strife.

Praise and thanks be to God that we have an Advocate at the right hand of God the Father Almighty! Let us therefore pray him fervently to bless in every place the great and holy work which we do in his name, to the praise of his glorious grace, and to the salvation of many poor souls.

Your Chinese brothers and sisters speak with you, even if in a different language: "I am of the same good confidence, that he who began the good work in us will also carry it out until the day of Jesus Christ", Phil. 1, 6. May the Lord Himself continue to bring His sheep from every end and corner of the earth, from north and south, from east and west, and let them see and taste as His blessed ones in the heavenly home what they have believed here!

Ichang, June 7, 1923. L.J. Schwartzkopf.

A rare anniversary celebration.

In connection with the General Teachers' Conference at River Forest, of which an account is given elsewhere in today's number, there was held on the evening of July 12 a celebration of worship unique in its kind. The teachers who had graduated from our Seminary, then located at Addison, Ill, in 1873, celebrated their golden jubilee of office with praise and thanksgiving to God. There were six of them, namely, teachers Alb. Abraham, G. Kämpe, F. H. Kringel, C. F. Militzer, L. Selle and M. Wukasch. Mr. Gräbner and Mr. Fritzke, who can also be seen in the accompanying picture, have not been in the school office for a number of years, but they did not miss the opportunity to celebrate this wonderful event with their classmates. Three of the six jubilarians have worked in one and the same community during their entire tenure, namely the teachers Kringel, Militzer and Wukasch, and one,



Veterans of the Lutheran School Board.

Front row, seated (left to right): G. A. Just (took office in 1868), S. J. Richter (1876), R. Fritzke (1873), G. Pieritz (1868), J. G. Liegert (1867), W. H. Bewie (1867), F. W. Mösta (1869).

Middle row: W. H. Gräbner (1873), J. W. Müller (1871), A. Abraham (1873), H. Lotz (1873), F. L. Wedekind (1866), M. Wukasch (1873), J. Richter (1876), G. Kampe (1873).

Top row: Louis Witzbeck (1870), Louis Selle (1873), C. F. Militzer (1873), F. H. Kringel (1873), H. Ilse (1866), C. M. Brandt (1872).

Teacher Selle, the son of the unforgettable former professor in Addison, served only the first seven months of his term in another parish. Teacher Kämpe in Fort Wayne has stood fifty years in the same city, but not always at the same parish. Teacher Wukasch, during the fifty years he has stood in Frohna, Mo. has not had to miss a single day of school on account of sickness. Surely a special grace of God, both for him and for his congregation and school.

Those teachers who took office before 1873 were invited as guests of honour, and as the picture shows, thirteen turned up. Some, unfortunately, could not be present, in most cases because their old age prevented them from making the long journey. The following are their names, together with the year in which they entered the school office: M. Conzelmann,

To the ecclesiastical chronicle.

From our Synod.

The distress in Germany. The action of France in the Ruhr, the devaluation of German money, the enormous rise of all prices, the increasing unemployment, the indescribable housing conditions - all these cause a distress among many of our brethren in the faith and the great mass of the people from which we must not turn away. The approach of winter urges immediate action to remedy this distress as far as is humanly possible. It is no longer only a matter of food and clothing; it is now often a matter of shelter, of medicine and care in sickness, and so on. All this is physical need, in which we can help from our blessed country and should help out of gratitude to God and in active charity.

One should not be misled by the mostly superficial observations of well-heeled travelers or by the occasional false reports of anti-German newspapers. Our sources of information are quite reliable and justify the statement that the hardship is increasing from day to day.

Therefore, we hereby call upon our fellow Christians not to stop collecting money and clothing, but rather to continue vigorously and to transfer these gifts of mercy to us in the usual way. Through our Relief Board here and through our Commissions over there, the money especially needed for the General Fund is always used in the manner best suited to the needs. We also guarantee the safe delivery of the money to certain private individuals according to the wishes of the donor. God open the hearts and hands and bless the cheerful givers!

AMERICAN LUTHERAN BOARD FOR RELIEF IN
EUROPE, 208 E. 61st St., New York, N.Y.
Th. Lamprecht, Chairman.

Special services with school sermons are held in many of our churches at the beginning of the new school year. The appropriate Sunday this year would be the 14th Sunday after Trinity, September 2. Such a special service affords welcome opportunity to speak of the Christian education of children, of the benefits and blessings of the parochial school, and to awaken, encourage, and sustain desire and love, zeal and willingness to sacrifice for this work. There is another special good reason for holding such a celebration this year. The good cause of the parochial schools has received special encouragement in recent weeks and months. Hostile attacks have been repulsed, prejudicial, unjust laws have been declared invalid. For this reason, our last Synod in Fort Wayne decided to recommend "that a service of repentance and thanksgiving be held in our congregations, in which we express our gratitude for the undeserved grace that has been bestowed upon us in the matter of schools. Thereby the love and joy for the promotion of our parochial school system should be rekindled in the whole Synod. We bring this resolution to mind today, so that it may be remembered in time and the necessary preparations made.

L. F.

The General Teachers' Conference, attended by members from many parts of the Synodical Conference, again held its meetings this year in the auditorium of the Teachers' Seminary at River Forest, Ill, July 11-13. Probably no conference has ever enjoyed so large an attendance.

There were about 300 people who entered their names in the list that was passed around, among them not only teachers, but also quite a number of professors and pastors. That our teachers use their vacation time in part to perfect themselves more and more in their office is certainly a very pleasing sign. Good to all congregations who have such ambitious teachers in their schools! In order to give such an opportunity to those who seldom or never have an opportunity to hear good organ music performed by capable organists, one or more organ recitals were played before each session by the teachers C. Rupprecht and J. Reuter and Prof. Gärtner. Then each session was opened with singing and a Scripture passage. That diligent work was done is shown by the following list of items discussed: "The Organist and his Office." (C. Rupprecht.) "How far does the future of the Christian parochial school depend upon the teacher?" (A. Großmann.) "The Influence of Example on the Formation of a Man's Character." (Prof. Hardt.) "School Etiquette." (O. Hellermann.) English Catechesis on Question 163 of the Synodal Catechism. (R. Denninger.) "Our Aims in Education." (H. G. Nuoffer.) A Probably New Factor in the Migration of Birds." (Prof. Eifrig.) The discussion of all the papers again showed how all the professors, pastors, and teachers within the Synodical Conference are united in faith and love, and labor in that sense and spirit.

But the useful was also connected with the pleasant. How many saw their friend and co-worker in the vineyard of the Lord for the first time after decades! In many cases, young men had become old men. On the occasion of this conference, the Addison class of 1898 celebrated their silver jubilee together. Yes, even more, a number of those present celebrated their golden jubilee of office. The reader will find an account of the uplifting worshipful celebration of the same elsewhere in this number.

P. A. Lehenbauer from Brazil gave a short talk on school conditions in South America, P. G. Kühnert and teacher O. Kolb, Sr. spoke about the pension fund, D. P. Kretzmann spoke in the interest of Concordia Publishing House, President F. Brunn addressed the conference with a few words of encouragement, and school secretary Stellhorn spoke about the work of the General School Board and about the decisions of the synod in Fort Wayne as far as they concern our school system. Following Fr. Lehenbauer's talk, a collection was taken for the production of Lutheran textbooks in Portuguese, which amounted to over \$88.

Next year, at the request of many teachers who do not often have the opportunity to attend a conference, the conference will be extended to four days, from July 8 to 11. May the faithful God also bless these conferences and all their deliberations for the glory of his holy name and the good of our dear parochial school!

J. V.

A Golden Jubilee. On the 4th Sunday after Trinity, June 24, our institution for the deaf and dumb at Detroit, Mich. celebrated its golden jubilee on the institution grounds. With hymns and prayers of thanksgiving, and in five sermons, two of which were preached in the sign language, glory was given to the Lord of the Church for the grace that this work of saving souls has been carried on for fifty years without interruption and with blessing. Soli Deo gloria! Glory to God alone! was the keynote of the uplifting celebration. And rightly so, for the entire history of the institution clearly shows that God's hand founded it and has sustained it until now.

When the asylum which is now our school for the deaf and dumb was founded, the founders had no thought of

of teaching the deaf and dumb. The institution was to become an orphanage. Due to the circumstances, which are under God's direction, the orphanage only lasted a short time and was changed into a school for the deaf and dumb. The change was due to the fact that Father G. Speckhard, who was called to be the orphan father, had been a teacher of the deaf and dumb in Germany, and that he had two deaf children from his parish in Sebewaing, Mich. in his class when he received the call to be an orphan father and brought these children to the orphanage to complete the teaching. The teaching of deaf-mutes was something entirely new in our circles in the pioneer days of the Synod. The cause soon became known, however, and by the end of the first year fifteen children had come to Royal Oak, Mich. the first home of the institution, to receive instruction in reading, writing, and arithmetic, and in God's Word. In 1874 the corner-stone was laid to the present building, and in the winter of the next year the removal from Royal Oak to near Detroit took place.

The number of deaf children increased and the founders were faced with the solution of the following questions: 1. Should we carry out the original intention of establishing an orphanage and dismiss the deaf children? (2) Shall we abandon the original plan and keep the deaf and dumb? 3. Shall we keep both classes of children and take care of them? This last was considered impracticable. But it had been the HErr who had brought about the deaf and dumb by miraculous means. The Lord had thereby made known His will as to what the work here should be. The Lord also created the solution of the questions. In 1873, also fifty years ago, Lutheran Christians in Chicago also had the idea of establishing an orphanage and carried out this plan. The Detroiters decided to place the orphans in the care of the brethren in Chicago and to make the local institution a school for our baptized deaf children.



Residential and Educational Building of the Lutheran Institution for the Deaf and Dumb at Detroit, Mich.

so that they too could be instructed to blessedness through faith in Christ Jesus. We were privileged to be able to host some of the very first students of Blessed Father Speckhard on the day of the Jubilee. Already in the year 1879 the Lord called the

Church brought home the founder of this missionary work. He died on the stroke, and his place as leader and teacher was taken by Daniel Uhlig, who had studied theology but had to give up his studies because of weak eyes.



G. Ph. Speckhard,

Born 22 January 1821, died 20 November 1879.

On the day of the jubilee we therefore rightly said that the Lord alone deserves the honor for this work. The institution has also seen dark days. The work often brings with it many things that diminish one's courage. This was especially the case in the early years. But the work has continued without interruption, thanks to the strength and help of the Lord.

The Lord has also richly blessed the work begun fifty years ago. More than four hundred deaf children have here come to know their Saviour and the way to life - surely a rich blessing. And from this school the waters of life have flowed over the deaf and dumb almost throughout America. It was one of the first pupils of the institution who brought the spiritual need of the deaf and dumb to the attention of the now blessed Father August Reinke in Chicago, and induced him to take up the work among them. Since that time our Synod has been carrying on the missionary work among the deaf and dumb of the country by preaching and teaching sign language. And who will measure the blessings that have flowed for time and eternity upon the deaf and dumb? Yet, humanly speaking, the missionary work among the deaf and dumb would never have been undertaken if the Lord of the Church had not so guided the hearts of the founders of our institution as to appoint as orphan father the very man who alone was able to give instruction to the deaf and dumb. Therefore, on the occasion of this jubilee, we rightly say: "To the Lord alone be glory and praise for all that he has done for our school for the deaf and dumb and through it! And we ask him in all humility: "Be with us and our children in this work, as you were with our fathers!

W. G.

The congregation of Holy Cross, Collinsville, Ill, celebrated the feast of its seventy-fifth anniversary on July 22, in three services of praise and thanksgiving to God. This congregation, too, is one of our old Synod congregations, which, in the very year after its organization, joined the Synod which had been formed the year before its organization. Well-known men of our synod have served the congregation as preachers.

First the founder of the congregation, F. Lochner, who at that time lived in nearby Pleasant Ridge, then the later president C. Strafen, then H. Fick, who also became known as a writer, and then F. Ottmann, who had already gone home. From still living stood at the congregation F. v. Strohe and Dir. H. A. Klein, and the present pastor is Th. H. Roschke. From all the beginning to the present time the congregation has also maintained the Christian school; for many years the late teacher L. Jung served it in this. In the course of the years the congregation has grown beautifully from small and humble beginnings and has become large, numbering about 1200 souls, about 800 communicating and over 200 vocal members. It maintains a four-grade school with about 250 children.

On the afternoon of the festival Sunday, a special, peculiar after-celebration took place. As a special jubilee gift, the congregation had decided a short time ago to pay off all of the congregation's debts at once by the time of the celebration. The work was successful. In a short time, P 13,000 was raised, and the promissory notes were then publicly burned.

What was a rare event a few years ago is now happening more frequently: Jubilee celebrations of our old Synod congregations, older or nearly as old as the Synod. May all these congregations, now in the third generation of the Synod, be and remain faithful, zealous, sacrificial members of the Synod! L. F.

An example worthy of imitation. In the parish bulletin of our congregation at Joliet, Ill (Fr. Karl Kurth), we read the following notice: "Later this month, 'Lutherans' and *Lutheran Witness* will be distributed at the church doorways

Be. These sheets contain a full report of the proceedings of the Synod which met at Fort Wayne from June 20 to 29. They are reports of the work of our Synod, and every one should read them with all diligence. When one has read through the paper, let him hand it to the other members of the family and encourage them to read it also. If other Lutherans in the neighborhood have not received it, it should be passed on to them. Those who do not read a church paper would like to subscribe to one of these papers immediately. No home should be without one or the other. Only by reading these papers can one gain insight into the work of our church. Would that all the members of our dear congregation would become and remain readers of the 'Lutheran' or the *Lutheran Witness*!" L. F.

Our students at state institutions. At this time of the year, when our ecclesiastical institutions are about to open their doors again and welcome pupils and students, the secular institutions are also preparing for a new academic year. At the synod in Fort Wayne it was reported that about 15,000 young men and young women from our circles attend such institutions, in part, but only in part, to obtain an education such as we cannot give in our institutions. In the interest of these young Christians, in order to provide for them ecclesiastically and to protect them from many dangers that threaten them, several of our synodal districts have placed pastors, so-called student pastors, in such university towns; in other places, the local pastors take care of the Lutheran students. If now, as has already begun, requests come from these pastors to inform them of the names and addresses of such students from our circles who have already been to a university or who are newly entering one, then

that these requests should not be overlooked, but that they should be complied with. It has already been pointed out more than once here how important and significant this is for our Church.

This time, however, we wish to call attention to a special danger brought up by one of our pastors in Colorado. Father Obermeier, 1405 Seventh Ave, Greeley, Colo. writes to the "Lutheran", "There are a number of Lutheran students in the State Teachers Seminary at Greeley every year. They come from nearly all the states of our country. We have the sad experience, however, that among them are often those who attend sectarian Bible classes. Why is this? Various sectarian churches conduct their Bible studies, in conjunction with Sunday school, under a certain supervision of the seminary. Students who attend these Bible classes receive 'college credits' for doing so. We in our Lutheran Church cannot submit to this supervision from the State Seminary; therefore, when a student attends our Bible classes, he does not receive credit for that class. But are Bible study and worship to earn 'college credits'? Truly no! We Christians search the Scriptures because we have eternal life in them, John 5:39. Healthy spiritual food for the soul should be more important to our young students than an hour of college credits earned in false-believing Bible classes. My request now to the brethren in the ministry is, that when young people from their congregations attend the said school, that they would give them a word of instruction and exhortation concerning this matter, and send their names and addresses to me."

Such a warning and request is certainly justified, no doubt also with regard to other institutions. L. F.

Domestic.

The Norwegian Synod of the American Lutheran Church, which is associated with us in the Synodical Conference, held its annual meeting in June, quite simultaneously with our Synod. The place of meeting was Princeton, Minn. Fortunately, as the business of the little Synod does not occupy so much time, it was able to devote the greater part of its meeting time to doctrinal proceedings. Three papers were presented: Father Jensen lectured on the Sacrament of the Altar, Prof. Monkemöller, of our college at St. Paul, Minn. set forth the doctrine of the Deity of Christ, and Father Ingebritson treated of the Church School. Of the latter paper, the report we have in the *Lutheran Sentinel*, the organ of Synod, says that it "elicited enthusiastic and unanimous expressions in favor of the parochial school, both from pastors and laymen." The Synod resolved to help such parochial schools as need support, and to endeavor to bring at least one new parochial school into existence each year. That is saying a lot for the small synod. The report goes on to say: "Everything indicates that these resolutions will not be mere empty words. Since 1918 our parochial schools have grown wonderfully. The parochial school is a matter of life for the Synod. We do not wish to die, but by God's grace to remain alive."

Among the synodal preachers we find the name of our Prof. Wahlers of St. Paul, Minn. Of other resolutions we mention the following: Dr. S. C. Ylvisaker, who, in accordance with the agreement with the Norwegian Synod, has been professor for the students descended from his synod at our: College at St. Paul, has followed an important calling to the preaching ministry at Madison, Wis. In his place was appointed by the

Norwegian Synod appointed Prof. O. B. Harstad, who has accepted the appointment and will begin work in St. Paul in September. G. A. Gullixson, of Chicago, the president of the Synod, and hitherto the editor of the Norwegian portion of its paper, resigns the editorship; which now falls to J. A. Moldstad, of Chicago, who has hitherto edited only the English portion of the paper, but to whom Dr. Ylvisaker and Prof. C. U. Faye have been appointed assistants. L. F.

Lutherans who do not let themselves arrive. A Baptist paper, as reported by the "Lutheran Herald," writes of a certain mission field, as follows: "Because Lutheranism is very strongly represented here, and of such a nature that it does not allow itself to arrive, this is not at present a fruitful field. And yet there are those near us whom, if God gives us the skill, we can win." This account calls for both praise and rebuke: praise for the Lutherans who find in such a way that they do not "let themselves arrive"; rebuke for the Baptists who want to "arrive" to the Lutherans. Such people who want to "come on" to Christians in order to "win" them are called false prophets in Scripture, and the Saviour warns against them when He says: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves," Matt. 7:15. The ability to "come on" to faithful Christians, therefore, is not given by God, but by the evil enemy who is the enemy of all pure doctrine. May our Lutheran Christians be careful that people who take hold of a strange office, 1 Petr. 4, 15, do not "come upon" them. Unfortunately, there are too many of them.

J.T.M.

Belonging to a lodge is a denial of faith. Not as something new, but as a testimony against lodge membership, we bring the following from an article on lodges that appeared in the "Lutherische Kirchenzeitung. It says: "Belonging to a lodge is a denial of faith in Jesus Christ, for all lodge religion, to which the members are committed, excludes Jesus as the Savior of sinners and His Word and Sacrament as the means of grace. They all teach a blessedness without repentance and faith. They teach a blessedness without baptism and the Lord's Supper; or who ever heard or read in their funeral rites that they say and confess anything of sin and grace, of repentance and faith, of confession and absolution, of judgment and damnation? None of the things we teach, believe, and confess-yet blessed? What does God's word say? There is salvation in no other, neither is there any other name given unto men, whereby we must be saved. 4, 12; and again: "and give knowledge of salvation, which is in the forgiveness of sins," Luk 1:77. And again: "He that believeth" (not any thing, but the gospel of Jesus Christ) "and is baptized, the same shall be saved; but he that believeth not shall be damned," Mark. 16, 16. . . . The Lodge teaches and lives differently, and therefore its religion is unholy and godless, a desecration and abuse of the name of God. He who belongs to it and goes along with it denies the faith, denies the Saviour, and falls under the fearful word of Christ: "Whosoever shall deny me before men, him will I also deny before my heavenly Father," * Matth. 10, 33.

"And what kind of 'faith' then is that which the Lodge demands, and what kind of God then is its 'supreme being'? Any heathen, Jew, or Turk can say yes to this; but since when are we their co-religionists? They have hated, reviled, and persecuted Christians for centuries. They despise the Son of God, our Saviour, and have nailed him to a cross. We send missionaries to convert them

from their ungodly, corrupt ways, and the Lodge calls their unbelief faith, welcomes them alive in the brotherhood, and praises them blessed in death, lying about the living and the dead. This matter concerns the highest and best thing that a man has, the first and last and innermost that there can be, the question of the blessedness of souls. The Lutheran Church has called this matter the material principle of most importance, and gives the answer as the summa of all Scripture, Old and New Testament: We are saved by grace, for Christ's sake, through faith (Rom. 3 and 4; Augsburg Confession, Art. 4); and this doctrine is the heart of our faith, from which the life-blood goes into all other doctrines of our Church. Again and again all doctrine is rejected that is contrary to this. The Lodge teaches crass, naked natural religion through natural knowledge, without revelation of Scripture, and from this comes justification by works and self-righteousness.

"Who is right now? If the Lodge is right, let us close the Seminary and the Church, and go over to the Masons and Odd Fellows, or other strange brethren! But if the Church is right, then let us not be dumb dogs who fall under the word, "Their watchmen find blind; they know nothing. Find them dumb dogs that cannot punish," Isa. 56:10; and again, "Are ye dumb then, that ye will not speak what is right?" Ps. 58:2. Not long ago the Lutheran Church celebrated the four hundredth anniversary of the Diet of Worms. What did the jubilee celebration teach us and leave us with? It should be that we, as faithful Lutherans, as members of a faithful Lutheran Synod and Church, say and confess, not only to the Pope, but also to the Lodge, 'My conscience is bound in God's Word!'"

J.T.M.

From where? Where to? Where to? About this writes "The Watching Church," as follows: "To these questions the *Wisconsin News* felt prompted by the news that twins were born on an ocean liner, but died soon after birth, and their bodies, sewn into sacks and weighted down by weights, found their grave in the ocean. Whoever looks to natural science for the answer to the question of the whence, whither, and wherefore of human life [which is now a matter of good manners and is supposed to be the mark of true education] cannot arrive at any other result than the *Wisconsin News*,

which makes the unproven, indeed repeatedly proven false, claim that all life originally came from the waters of the ocean. The Christian knows a better answer. He adheres to the ever certain word of his God, which in a few words gives him an answer to questions on which wise men have racked their brains for thousands of years without arriving at a satisfactory result. To the question: From where? the Scripture answers: God created man. Based on this and other words of Scripture, Christians confess with the Church: 'I believe that God created me.* Equally clear is the testimony of Scripture concerning the whence of man. He who lets man come into being out of the primordial slime can hardly help but let him find his end there again; he therefore gives the answer to the question: Where to? into nothingness. Scripture makes it clear that man's goal is eternity. Either man will enter into eternal torment and shame after life is accomplished, or he will enter into eternal joy and unlosable happiness and life. One or the other is in store for every man. All science with its fallacies and unproven assumptions will not change this.

"We die without knowing what we have lived for,' in this sentence ends the wisdom of the world. It is a banker's explanation of science. How bleak! What a certificate of poverty! It sounds equally bleak when one says he is here on earth to enjoy, or the other says he is there to gather and heap up treasures. After all, there is no purpose in all this. To place the purpose of life in such things is to place a ridiculously low value on life. According to Scripture, our lifetime is preparation time for eternity. Every hour is a gift of God's grace and should be used by us in such a way that at the hour of death we finally experience the Saviour's word: 'He that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth on me shall never die,' John 11:25, 26. Let the Scriptures be the lamp unto thy feet and the light unto thy path, and thou shalt find right and satisfactory answers to all questions."

It is part of the folly of worldly science that, for all its high-sounding phrases, it knows nothing as soon as it deals with questions that have to do with eternity. But it is precisely the hollow, though beautiful-sounding phrases that beguile many Christians, especially those of our young people who come into contact with science in colleges and universities. It is necessary, therefore, that the nullity of all earthly knowledge should be pointed out again and again. "Blessed are they that hear the word of God, and keep it," Luk 11:28. J. T. M.

Abroad.

A testimony from a national church. With reference to the incorrect statements found in the "Kirchliches Jahrbuch" (Church Yearbook) concerning the loving activity of our Synod in Europe, and which we have set right in No. 11 of the "Lutheran," page 177, we receive the following letter from a Landeskirch pastor from Germany, completely unknown to us:

"It was with deep regret that I read in the last number of the 'Lutheran' the criticism made in the 'Church Yearbook' of the lovingkindness of the Missouri Synod. You have yourself proved with striking material the incorrectness of the censure pronounced; but it is a compelling necessity to me, as pastor of the Lutheran State Church, to repudiate the charges of Mr. D. Schneider, and to thank you for what Missouri has done to our poor people and our church. If in my great congregation the name of any man is at present highly honored, it is the name of a member of your Synod, ... who, in true Christian charity, impelled by the power of the Holy Spirit, has taken care not only of the distress in his native parish, but of the misery in others. His name is indelibly stamped on our hearts. Many tears have been dried by him among us, and to many he has restored not only joy, but faith in God's caring love and in the truth of our religion. To reproach a Synod which has such men in it (and I know that there are many of them) with what Mr. I). Schneider raises, is an impropriety against which it is my duty to protest. I trust the Missouri Synod will not be made weary in its work on our need by such accusations. May the Lord continue to bless them and their work! In the bond of Christ's love, yours faithfully," etc., greets you.

We may add that we know from other sources that the member of our Synod in question, a wealthy parishioner in the far West, sent \$20,000 alone to Germany for relief, which probably did not pass through the hands of our Relief Commission either, like hundreds and thousands of other gifts.

L. F.

A transcript of a letter that explains itself.

Angerburg, July 2, 1923.

To Reverend D. Schneider-Berlin.

Our institutions for the crippled, the infirm, the idiotic, the blind, the deaf and dumb, and the war-disabled have received so much help and salvation from the Lutheran Synod of Missouri through the American Lutheran Board for Relief in Europe in the last few years up to the present time by sending food, that I and my wretched fosterlings have been deeply touched by it, and we have praised the Father in heaven who has given our Lutheran brothers and sisters such great merciful love in their hearts. All the greater, however, is the offence we take at the incredible attacks and false accusations which can be read against our dear, noble benefactors in the "Kirchliches Jahrbuch für die evangelischen Landeskirchen Deutschlands, herausgegeben von Pfarrer D. Schneider-Berlin" on page 154. Our thousand wretched fosterlings have been fed by the Missouri Synod in the bitterest famine-and this is supposed to be "antipathy against Germany"? Incomprehensible! We can only confirm what the "Lutheran" in St. Louis, No. 11, p. 177, has replied to this. A statistical yearbook is supposed to prove by figures, not by suspicions.

Superintendent D. Braun, head of the Angerburg Institutions.

I hereby humbly submit the foregoing copy of my letter to Rev. D. Schneider to the editor of the Church Journal of the Lutheran Synod of Missouri for the attention of Professor Fuerbringer in St. Louis, with the most humble request that my letter be published.

Yours sincerely, D. Braun.

We have received even more letters from regional church circles in Germany, but we will leave it at the foregoing.

L. F.

"Do not touch my anointed ones, and do not harm my prophets!" Ps. 105, 15.

The office of a pastor is in itself a difficult office because of the work involved, the heavy responsibility, and the dangers and temptations to which a pastor is exposed. But what often makes the difficult office of a faithful preacher even more difficult are the unkind suspicions, slander and calumny that he often has to endure. More than one conscientious servant of God has collapsed under such slander and sunk into an early grave, or, what is worse, lapsed into insanity and had to be taken to the lunatic asylum. One should not think it possible - and yet it happens again and again - that Christians should harm the prophet and messenger of God, who preaches God's word to them, shows them the way to heaven, stands at their bedsides and deathbeds, and comforts them in difficult hours, and inflicts bitter suffering on him.

Here is an example from life. Father N. N. was a faithful and gifted preacher. He worked in his congregation with great diligence and faithfulness. He was otherwise obliging to everyone, helping and serving his parishioners where he could. His congregation flourished under his faithful work. But as it happens to every faithful preacher, opponents soon arose. They circulated all kinds of evil gossip against him, and other members of the congregation, who were otherwise well-disposed toward the pastor, spread such gossip. At first the

If they have a costly monument erected on the graveyard, but only give a few remaining crumbs for things of the Kingdom of God, do not direct their contribution according to their fortune, even remember all their relatives and even their friends abundantly in their wills, but completely forget him who gave them life and health and preserved them, gave them prosperity in their occupation and saved them from great losses, then the thought comes to me involuntarily: Is this not black ingratitude? It is true that there are laudable exceptions, as one can see from the report of the treasurer of the Synod and from notices in our good old "Lutheran". To find bequests from individuals for various purposes. These bear witness to the consciousness that every man must at some time give account of his administration of the earthly goods entrusted to him. We also perceive that a number of wealthy members of our Synod are making special efforts to raise funds for the furtherance of the Kingdom of God. This is certainly praiseworthy! But if all the wealthy among us would remember their duty before God to contribute according to their ability to the church and school and to the kingdom of God, what a very different song we could then sing in our church magazines! But the ingratitude for all bodily and spiritual blessings among us is great and widespread. Almost all other ecclesiastical communities put us to shame with their zeal for their ecclesiastical needs. We must not think that our Lord and Master does not know what lies printed before us, nor must we think that this Lord will long put up with our general ingratitude. He puts away unjust stewards at last, and gives his pounds to others to administer. You know, when I consider the general ingratitude against God's great goodness, then it comes to my mind what was once called to the preacher and the whole church at Ephesus by the Holy Spirit, Revelation 2:1-5. Read that once. Yes, indeed, all of us, preachers and churches, young and old, rich and poor, you and I, must repent if we are not to meet the fate of that church.

I'm sorry, dear Emilie, that I wrote a bit long. But I could not help it. Isn't it true that we too want to humble ourselves repentantly before God and our Saviour, to mend our ways and then also try to persuade others to repent. Give my warmest greetings to your dear mother, and be yourself

saluted

from your Uncle Karl.

The church work of the Free Church in the Saxon Ore Mountains.

About a year ago the readers of "The Lutheran" read about our work in the Ore Mountains. Since abundant proofs of love have flowed into the Erzgebirge from many a fellow Christian who is willing to make sacrifices, and since I am also doing my work on behalf of American Lutherans, it will probably be time again for me to report on my activities to my missionary friends on the other side of the ocean. That Germany is a field of work for us as well, is

obviously. This field, however, is also a very peculiar one; it must therefore not be compared with any other field. The peculiarity comes from the fact that we are dealing here mostly with people who belong to the national church and therefore know Christianity. Admittedly, many do not know the true essence of Christianity, and most do not ask about it, because they are completely satisfied with the outward churchiness. But among the broad mass of the national church there are also many serious Christian souls who have partially recognized the evil of the national church and have seen through the liberal pastors. They are also aware of the dead nature of the church, and therefore they are longing for something better. But where to look for and find the better? Those in the national church who are eager for salvation often resemble a flock of sheep without a shepherd. They flock together to form the so-called national church fellowship. What once were the conventicles (private meetings) of the Pietists are now the so-called hours (Bible discussions) of the communarians. These people have the honest endeavor to have an invigorating effect on the national church and to save what can be saved. But the bad thing is that because these people are often not concerned with right doctrine and scriptural administration of the ministry, but rather with Methodist sanctification of life, they do not have a clear, firm confession. Many, therefore, do not really know what they want. They feel, as they repeatedly affirm, that the church is not as it should be, and that the pastors are not what they should be. These people are therefore amenable to all kinds of false doctrines. The Methodists, Baptists, Bible Students (Russellites), and Adventists work among them with greater outward success than we do.

In all my preaching places - there are currently six - the worship meetings are very well attended. In Eibenstock, in fact, the last seat in our hall, which holds about a hundred people, is occupied. What kind of people are they? Mostly poor and old. No one from the upper classes comes, for in their eyes we are the lowly and despised. I experienced this again a few days ago when I had a conversation with the director of a higher educational institution. When I invited him to our service at the end of our discussion, he said, "I am not afraid of people, but you know that in a small town like E. everyone would know the next day that I was with you in the meeting." What is that but fear of man?

In Sosa we have a smaller hall in a private house that holds about sixty listeners. The actual congregation there is very small, and yet our hall is still a good deal too small to hold all those who would like to come. Here again we are dealing only with the poor and with people who belong either to the national church or to the Brethren congregation (Herrnhuter). Some of the people come to the Baptist meeting on Sunday, to ours and to the Herrnhuters. If you talk to them about doctrine and confession, they agree with you about everything, but they cannot distinguish between truth and error and consider separation from the national church to be sinful.

In Annaberg and Schönfeld I have the most numerous audience. Up to now we gathered in Annaberg in a private apartment, which, however, is no longer sufficient. So we have

we approached the captaincy of Annaberg with the friendly request for the surrender of the hall in the district institution, which has a capacity of about 250 people, in return for appropriate remuneration. I have before me the answer of the district governor; it reads: "The undersigned association is not in a position to ... rent the prayer hall in B. for the holding of church services." Thus we must continue to confine ourselves to parlors. This is a great disadvantage especially here; for here we have another class of people interested in our work, on whom we can continue to work. With these people you meet with other concerns. They are much interested in mere preaching; but as they do not wish to suffer any disadvantage in social and kindred relations, they keep with the great mass. Further, art and history play a great part with these people. They think they cannot part with the old, venerable church building, in which not only they, but also their grandparents and great-grandparents were baptized, confirmed and married, without giving up a piece of their own lives. One would not want to miss the beautiful paintings in the church, which are so "devotional", nor the choir and the uplifting music. One can well understand the people. Scriptural preaching is beautiful, but venerable church halls, organ sound and ornate choral singing are no less beautiful! The main thing is still not recognized. The many deaconesses who regularly attend our worship meetings are simply made unable by their leadership to take any stand with us. They come, and through the influence they have on many, some come along. But they say bluntly: To join the Free Church means for us - the street. We have not yet been able to start a congregation here, although many regular listeners are not far away.

In Schönfeld the apartment of a teacher was no longer sufficient to accommodate all the guests. Just as a benefactress offered to give us her restaurant, the local school committee decided to give us a schoolroom, which would obviously be a work of God; after all, the Communists had taken a very firm stand against us. Hartenstein, as the name already indicates, is a hard stone. Here is the real mother parish in the mountains. Growth cannot be reported. During the winter months the service was also attended by many guests. This was due to the fact that our chapel was heated, while one had to freeze in the big church. Since the appointment of a new cantor, whose reputation as a virtuoso promised much entertainment - after all, he immediately set up a three-part children's choir along with a mixed and men's choir, as well as a church orchestra - the number of guests has become considerably less.

In Neuwiese we hold our services in a restaurant hall. About a hundred listeners are usually present. We had only a small growth here. On the other hand, several families left, who apparently only came to us for the love offerings. With these it was merely a matter of equity. Because they thought they would be served more cheaply in the national church, they rejoined it; but since the demands on the individual have also become higher there, they are again looking to us for help.

Approach. It is clear that these are not people from whom the church can expect much. The planned construction of the chapel could not be carried out, since we did not have enough money on hand and then there was such an extraordinary increase in the price of construction and materials that we had to refrain from building altogether. The purchase of a suitable location was prevented by the local community. Thus one encounters many difficulties everywhere.

Summa: If I should indicate my success with numbers, I would despair; growth of the congregations with all the throng of guests as good as none. I must always keep to the word, "My word shall not return to me void, but do that which is pleasing in my sight, and it shall prosper whereunto I send it." I must keep saying to myself, Thy work is a hidden seed of hope.

J. Kutter.

To the ecclesiastical chronicle.

From our Synod.

The unexpected death of our President Harding has been on the minds of all the people of our country during the last few days and weeks. Such a sudden recall of the highest official of a country is always a visitation that should give the citizens of the country food for thought, and we Christians as citizens are especially affected and affected by it. We have nothing to do here with the political side and the many a political question which this death raises. Like the church, a church bulletin has no business dealing with it. But the Scriptures point us in many places to the right conduct of the Christian towards his sovereignty. Our Small Catechism quite correctly, according to Scripture, includes among the gifts for which we are to ask and give thanks in the fourth petition of the Lord's Prayer, "pious and faithful overlords." It calls us, if need be, to honor and be obedient to even a non-Christian authority as an authority, as St. Paul wrote precisely to the Christians at Rome in the time of the pagan Roman Emperor Nero: "Let every man be subject to the authority which has power over him. For there is no authority without from God; but where there is authority, it is ordained of God. . . . She is God's servant, for your good. . . . Be subject therefore out of necessity [therefore it is necessary to be subject], not for punishment only, but also for conscience' sake," Rom. 13:1-5. The Scriptures make it out to be a misfortune for the country when incompetent men sit in the regiment, but a blessing for the country when the rulers find righteousness and nobility. In Ecclesiastes Solomon says: "Woe to the land whose king is a child, and whose ruler eats early! Blessed art thou, O land, whose king is noble, and whose prince eateth in due season, for strength, and not for pleasure. . . . Curse not the king in thine heart, and curse not the rich man in thy bedchamber." Ch. 10:16-20. And in his Proverbs King Solomon says, "When a prince is without understanding, much injustice is done," ch. 28:16. But Scripture also emphasizes that one should not rely on rulers, even the best, but on the LORD, who directs the hearts of men, even of officials, like streams of water. The 118th Psalm, Luther's favorite, says: "It is good to trust in the Lord and not to rely on men. It is good to trust in the LORD, and not to rely on princes," v. 8. 9. And the 146th Psalm adds, "Rely not on princes; they are men."

And therefore the apostle, who is mentioned in the first place, so earnestly inculcates prayer, diligent, continual, fervent prayer, for the authorities and all persons in authority, when he says: "I exhort therefore that first of all we make supplication, prayer, intercession, and thanksgiving for all men, for kings, and for all authorities, that we may lead a quiet and tranquil life in all godliness and honourableness", 1 Tim. 2, 1. 2. How often have we failed to pray in this way, to pray for our own authorities and for the authorities in general, especially in the last decade, which has been so difficult, significant and disastrous for the world in general and also for our own country! In this decade the presidents of our country have been confronted with the greatest, most far-reaching and most difficult tasks, in the course of which one has sunk into the sick chair and another into an early grave.

As Christian citizens, we want to recognize our sin, our guilt, our omission in this national visitation through the death of our highest official and take it more faithfully and conscientiously and more seriously with our Christian civic duty: to pray for our authorities. L. F.

Harvest Thoughts. A pastor from one of our western synodal districts writes, among other things, with reference to the synodal collection that is soon to be started: "We pastors are looking with special interest at the harvest of our people this year; after all, a larger part of it than usual should go to the kingdom of God. Unfortunately, the prospects of a good harvest in our district are diminishing with each passing day. The wheat crop has been poor; in many places the quantity as well as the quality is low; in other places the wheat has not been cut at all. Only in a few counties is there an average crop. The grain is beginning to suffer in some places as a result of drought. If God sends us rain soon, the harvest can still be good. But if the rain does not come, then there is little hope. But God will know what he is doing. If we do not get a harvest, then he will test us to see whether we are also willing to deny ourselves this and that in order to be able to give abundantly for his kingdom. Even then, with little self-denial, all that is needed could be raised. Now, to him be his cause."

In other states and districts, on the other hand, the harvest has turned out well, in some cases quite well. Then the scriptural word will apply that the abundance in one place serves the lack in the other place and happens "in the same way", 2 Cor . 8, 14.

From Argentina. Our strongest opposition in Argentina as well as in Brazil comes from the Uniate Church. But those in it who really still have something left for Lutheranism and pure doctrine are coming more and more to the realization that the union, which is contrary to God, and right Christianity are not compatible with one another. Here, too, the Uniate Church has sunk so low that more serious Christians in it are looking around for a church fellowship that will preach God's Word to them. This has become very rare in the Uniate Church. Thus it happens that soon individuals, soon groups, soon whole congregations leave the same and come to us. Several years ago the congregation of Merou left the La Plata Synod and asked one of our pastors to serve them. For more than three years the undersigned has stood by this congregation. The same numbers about sixty-five families. It is easy to understand that in such a congregation evil abuses prevailed.

Three preaching places have branched off since the church was taken over. One of these was organized as a church some time ago. Three other places are in prospect. Besides

which is held by the pastor in the main church school. The attached picture represents the church and congregation.

This is an example of how our mission work in Argentina is progressing externally. But also internally the churches are growing and prospering more and more. With God's help we now have several independent churches here. Yes, it is difficult work here in Argentina, but by God's grace it has not been in vain.

We have to reckon with very great distances in our work in Argentina. The two main fields, Entre Rios and Pampa Central, are over five hundred miles apart, and the new field in the provinces of Cordoba and San Luis almost as far west of Buenos Aires. Also, for some time we have had a missionary up in Misiones, near the Brazilian border, the former dwelling place of the Jesuits. There is particularly difficult work up there. The two mission fields of Misiones and Pampa are over a thousand miles apart.

Our missionary magazine, the "Ev.-Luth. Kirchenbote", is of great service to us in our missionary work and in the fight against unbelief and false teaching. Without doubt we would like to



Church and community in Merou, Argentina.

Some of our Christians in North America may even learn more about our mission in Argentina. The magazine gives information about our church work down here. It can be ordered from our publishing house, Concordia Publishing House in St. Louis. A. C. Wächter.

Domestic.

Are our parochial schools doing anything? This is a question that is sometimes asked, not only by outsiders, but also by our fellow Lutherans themselves. This question does not refer both to religious instruction and to instruction in secular subjects. In the spiritual, our schools do great things. They educate the children in discipline and admonition to the Lord, and this is an advantage which our children have above others, which words cannot glorify. But even in secular subjects our schools, wherever they are even to some extent nurtured and cared for, do great things. Significantly. In many instances the high school graduates from the parochial schools are far superior to those from the public schools. Thus, recently, in New Orleans, La. a pupil who had received all his preliminary education in one of our parochial schools, won an honorary prize—a large silken flag and fifty dollars —for writing the best essay on a patriotic subject. Hundreds of students participated in the enterprise; nevertheless, the prize was awarded to a German-American boy, a high school graduate of our parochial school,

was awarded to him. The boy showed his gratitude to his teacher, who presides over a mixed school with great difficulty, by buying him a nice present with part of the prize money. That's the spirit. Both teacher and parochial school are to be esteemed!

J. T. M.

The strangers in our gates. Many non-Lutheran visitors come to our church services, especially in the cities. How are we to meet them? The *Southern Lutheran*, the district paper of our brethren in the South, goes into this question in more detail and shows that there is both too much and too little in the treatment of worship guests; excessive friendliness as well as coldness and indifference only repel the visitor. Our Saviour has given us the most beautiful example in this play also, in that he kindly met all who came to him, instructed, warned, and comforted them, and showed them how anxious he was for their salvation. Let us follow in his footsteps! A friendly greeting, a helpful gesture, a brief reference to the one thing that is needed - all this will have a favorable effect on the guest. Above all, do not forget the appropriate tracts and church magazines! Give them to the guest and ask him to come back to the service. Remember that the Saviour also poured out his heart's blood for this guest, and that he still calls out to us today: "Make them come in, so that my house may be full. Luk 14:23. God grant to us all the right missionary spirit, the seeking shepherd love, in these evil, corrupt times!"

J. T. M.

Another word about church magazines. Almost all church periodicals complain of lack of readers. Some objections to holding and reading church magazines are met by a Christian editor in the following. We read in free translation, "You complain that the church magazine is too expensive. But it is precisely because you do not keep it that it is so expensive. Like all magazines, the ecclesiastical ones must have many readers if they are to be cheap." "You have more magazines than you can read? Well, cancel the unnecessary ones. Some news thou canst spare; but spare not on religion." "The other papers are necessary for my business!" "Very well, but the most important business concerns your happiness. This business is necessary for time and eternity." "I have no time to read." "But you have many a free turn, many a free Sunday afternoon, and then many a free time. Buy them out!" "I have no taste for religious reading." "So! Then muh your taste be bad at all. Thy taste is according to what thou art. What road are you on, anyway? Is it not time to turn back?" "The church magazines are too dry and uninteresting!" "Can that be true? To a child of God, can divine truth, the work of Christ's kingdom, the redemptive work of the Saviour, the glorious victory of our Lord over His enemies, the blessedness of fellow-men, the execution of the great commandment, "Preach the gospel to every creature!" be dry, uninteresting objects?"

Certainly, words worth taking to heart! He who reads neither his Bible nor his church magazines cannot have the right interest in the spread of Christ's kingdom; indeed, he is in danger of neglecting his own blessedness.

J. T. M.

A curious time debate took place recently between the noted statesman W. J. Bryan and the "pastor" of the widely famous Plymouth Church in Brooklyn, the infamous D. Newell Dwight Hillis. This debate was peculiar because in it Bryan took the Bible's stand entirely, rejecting the divine inspiration of the Scriptures, the biblical account of creation, and the substitutionary sufficiency

The "pastor" Hillis defended the unbelieving doctrine of evolution, mocked the Bible, and reviled its sacred teachings. So far has the churches of our land come that their "preachers" have taken up arms against Bible-believing laymen and persecuted them for their faith. Nevertheless, the case shows that the testimony of truth has not yet died away even in these circles. If the preachers swoon, the laity testify; and if these forget their Christian duty, God will cause the stones to cry out. God grant us more and more witnesses of the truth, who are not ashamed of the name and word of Christ! The unbelievers fight with bad weapons. In defending their unbelief, their own conscience gives them the lie. In every battle, God's Word will prove to be incontrovertibly certain truth.

J. T. M.

A sinister propaganda. On this the *Canadian Bible Student* writes, as follows: "It cannot be denied that the Soviet Government takes an anti-God position, and that in their view the Bible is a book that darkens men, since it teaches, 'Rich and poor must be one with another; the Lord hath made them all,' Prov. 22:2. How far Bolshevism spreads its threads may be seen, for instance, from the fact that in Winnipeg alone, Can, ten monthly periodicals and thirty-one weekly newspapers are circulated in four languages, English, German, Russian and Yiddish. These all have a decidedly Bolshevik tendency. There are also four Bolshevik schools in Winnipeg, in which Bolshevik ideas are implanted in the youth. Numerous meetings are also held and special performances given, all with the purpose of spreading Bolshevism. All this activity, which undermines all order, is directed from Moscow in Russia. Recently a delegate who came from Moscow gave a lecture on the international Bolshevik conference in Moscow. An excited crowd of three thousand people showed their sympathy for him by clapping their hands. Such propaganda is being carried on in all countries and is also being spread over Western Canada. The only thing we as a Bible Society can do to counter such propaganda is to spread the Word of God diligently through our colporteurs."

However, the Bolsheviks have proven themselves to be enemies of the gospel. After all, they are open enemies of Christ in that they do not keep their ungodly teachings to themselves. Far more dangerous are those enemies of Christ who, while they are ravening wolves, walk about in sheep's clothing. Among these are not only numerous sectarian preachers of the land, who have long since abandoned the main doctrines of the Christian religion, but most especially the lying prophets of so-called Christian Science and Russellism, or, as they like to call themselves, the "International Bible Students." Both communities are not Bible friends, but Bible enemies, who distort God's Word, blaspheme Christian teachings, deny Christ as the God-man Redeemer from sin, death and the devil, and bring their deceived followers to hell. It is therefore gratifying that one spreads the dear word of God all the more eagerly and brings the Bible to the man. He who studies God's word diligently will soon find the way to salvation by the power of the Holy Spirit, and will also discern the spirits that are not of God.

J.T.M.

Darwinism and morality. We read about this in a change sheet, as follows: "The magic word 'evolution' has taken the fancy of our generation, which hates the new. It is invoked to invalidate biblical truths. Evolution and Darwinism are used by the unbelievers against the Bible.

believe in the field. They teach us that everything that can be seen was not created by God in the beginning, but has come naturally, without any divine creative act, from lower forms of existence to the form and stage of development in which they appear to us today. In the same way mankind, by its own efforts or according to fixed laws, will develop and perfect itself morally more and more, until it will have reached the highest stage of moral perfection. Man will become perfect through knowledge, through more thorough and varied education, and then will come the golden age of world peace and undisturbed happiness. As for man's moral improvement, he need not worry about it; just as he had gradually developed from the lower stage to the enlightened or intelligent man, so also his future perfection would take place quite naturally. No religious influences were needed for this. Nature would continue to help her children."

The writer goes on to show how this development is taking place in practice. We read: "The specifically Christian idea of the marriage covenant and family life is disappearing more and more, and an obviously ungodly conception, completely ignoring the sanctity of marriage, is threatening to take root, devastating the sanctuary of the home and hearth, the Christian family circle. Years ago, the Swedish feminist Ellen Key said: 'Extramarital love is moral, but marriage without love is immoral.' Yes, there is even (in France) a monument dedicated to the illegitimate mother. Similar voices can also be heard in England and America. Judge Lindsay of the Domestic Relations Court in Denver says that marriage as a social institution is a failure; the statistics of his city prove this, with one divorce petition for every two marriages. It is believed that people who love each other will be allowed to live together without being married, and that they will be respected as morally right people. Indeed, it is prophesied that in fifty years or so a matrimonial union may be entered into as a business contract, that is to say, husband and wife may annul the contract if they no longer harmonize with each other, and the new laws will help them to divorce and to enter into new unions. Why live together when love grows cold? This sign of the times bears the stamp of Epicurism, sounds Greek, and is genuinely pagan."

The reader can see from this why the pagan doctrine of evolution has appeal to so many of our contemporaries. God's Word condemns all sin; evolution invites sin. And a people who have renounced God want precisely nothing but to sin.

J. T. M.

Abroad.

The physical need, which not only continues in Europe, but is even increasing in many places, truly calls us to active, zealous help. The last "Lutheran" brought the new appeal of our New York Relief Committee. We could confirm the need by many individual messages, if it should be necessary. However, we would like to remind you once again that in this matter, too, everything should be done in the proper order and in a way that serves the common good. 1. Do not send money if you do not know anything about the petitioners. There are even some who are not the most needy who take advantage of the charity of the Lutherans of America. Calendars of our Synod, which have fallen into unlawful hands, give the addresses necessary for letters of petition. 2. Do not send money except in a registered (recorded) letter. Ge

Letters from America in particular "get lost" and are misappropriated by unscrupulous people because they are suspected of containing money.

3) Let food shipments be carried out only by reliable people; there, too, irregularities and fraud have occurred to which donors from our circles have fallen victim. 4. be careful whom one allows to give lectures about the need in Europe and to receive donations. Especially from Europe itself, from representatives of charitable institutions, comes the complaint that some of these institutions send lecturers and collectors to America and collect large sums for their purposes, while other charitable institutions, which cannot or will not do this, go empty-handed and suffer bitter hardship. (5) The safest way, therefore, and the most expedient way to help the need, is to use the services of the committee which our Synod itself has appointed for this purpose, our New York Relief Committee, whose address is to be found at the end of every number of the "Lutheran," especially if one has no other reliable carriers familiar with the situation. This our American Lutheran Board for Relief in Europe receives gifts for the general need and distributes them according to its best judgment; but it also carries gifts for certain individuals according to the instructions of the donors, and it makes inquiries about persons and societies about whom information is desired. It has sub-commissions and reliable persons over there who assist it with inquiries and advice.

We can provide black and white evidence for all of the above. Mer the main thing is that help is given willingly and vigorously and persistently and soon. L. F.

Good news continues to **come from the Berlin Free Church congregation**. Fr. Heinrich Stallmann reports in the "Ev.- Luth. Freikirche" among other things:

By God's grace we were able to celebrate two beautiful, blessed mission festivals, the first on Trinity Sunday in the morning in the church in Schöneberg and in the afternoon on our wonderful seminary property in Zehlendorf. In the morning Fr. Löffler preached, and in the afternoon Fr. Clausen from Schleswig-Holstein, of whom most of us had heard a great deal and in whose struggles and sufferings we had taken part, presented to us in gripping words the powerful Sunday Gospel of that wonderful conversation in the night. It was a special joy for us to have the newly called pastor of our Königsberg congregation, B. Andreä, among us and to have him tell us about the work of our brothers in America. Then Fr. Harms (Minden) preached, and after a short closing word the beautiful celebration closed, unclouded by rain showers, as we had feared at first. Many strangers had come in response to the advertisement in the newspapers; thus our Seminary is becoming more and more known.

The second mission festival was intended for our people in the north of Berlin, who could not possibly all spend the expensive fare to travel to Zehlendorf. In the auditorium of the Lessing-Gymnasium, the usual place of our services, Fr. A. Hübener of Kolberg preached the first festival sermon on the expensive Gospel of the same day, the third Sunday after Trinity, a fine fitting word for the many poor people who had come there. We could scarcely contain the crowd of inflowing guests. All the movable seating in the grammar school was brought in, and the adjoining classroom was quite full. Oh how God has blessed our little work there so richly; more and more come and want to hear God's word from us, the very majority poor, earthly respected, unfortunate people, lame, blind, crippled, but also some in need of comfort from other circles. God still seems to have a great people in this

large city. In the afternoon we had, on the surface, "bad weather," for it rained almost continuously, and so some had to turn back from the beautiful outdoor festival place, for not all could be accommodated in the hall that lies near the festival place. But inside, crowded together, many sat and stood and listened to the Word of Life. Father Aug. Stallmann preached, then the undersigned (Father H. Stallmann), and finally Father Hübener reported on the work in India. If only God would give us our own church soon! By God's grace we can say of our work here in Berlin: "The word of God grew and multiplied", Apost. 12, 24.

L.F.

A Roman Catholic Translation of the Bible. Dr. N. Schlögl, Professor of Oriental Languages at the University of Vienna, published some time ago a translation of the New Testament. He himself calls it, with not too much modesty, "the first correct and first German translation." But one cannot believe one's eyes when one reads some samples from it, as they have been communicated in German papers, in the literary supplement of the "Bayerische Nationalzeitung" and in the "Theologischen Literaturblatt." Every reader immediately recognizes the intention to bring the Roman heresy among the people by means of this translation. With this intention the Bible text has been falsified in the grossest way imaginable. A few passages which quite clearly express the Roman doctrine of works, the doctrine of transubstantiation, and the sacrilege of the Mass at Holy Communion, will be given. We put the beautiful, correct translation of Luther, whom Schlögl obviously wants to deny the merit of the best German translation of the Bible, first:

Luther.
Matth. 20, 16: "Many are called, but few are chosen."

Matth. 26, 16: "While He was eating, Jesus took bread, gave thanks and broke it" etc.

1 Cor. 10:14: "The blessed cup which we bless, is it not the communion of the blood of Christ?"

1 Tim. 2:1: "I exhort therefore that before all things first of all one should make supplication, prayer, intercession, and thanksgiving for all men."

Schlögl.
"All find called, but few work their election."

"At the supper JESUS took bread, changed it, broke it," etc.

"Is not the chalice we are transforming participation in the blood of Christ?"

"Above all, I exhort you to make supplications, prayers, intercessions, and masses for all men."

We could cite more samples, but these will suffice to show how the Romans, even when they publish the Bible and offer it to the people, yet shamefully twist and distort it to support their error. L. F.

"Be not deceived; God is not mocked," Gal. 6:7.

From the memoirs of an old pastor.

When I had completed my studies at our seminary in St. Louis, I was called to be a missionary to the city of X. and vicinity. It was a hard, almost hopeless field. The Civil War had wrought terrible havoc in that region. The city and its environs were still reeling from the aftermath of the war. The countryside was impoverished. The once thriving farms lay barren and overgrown; they were called sage-brush farms. In the city, however, a little more life showed itself. Foreign capital had awakened trade and commerce to new activity. Unconscionable speculators had artificially created a boom, and were luring all sorts of people here by false advertisements. In the surrounding mountains there were several German and Swiss colonies. Some were Lutheran, others Uniate, still others Reformed, but most were quite unchurched. In the city there were

there were very few Germans. The great majority of these Germans were so-called "Beer Germans", gymnasts, lodge brothers, degenerate free spirits and scoffers. And there I was to found a Lutheran congregation! However, when I arrived, I found a vanishingly small bunch who turned up to preach. But even some of these stopped coming when they realized which way the wind was blowing. In my missionary walks through the city I found no encouragement at all. Either I was shown the door with harsh, often blasphemous words, or I was told that they wanted to wait and see how history would unfold.

Several years before my arrival, a group of Lutherans had built a small chapel under the leadership of an unscrupulous man who claimed to be a Lutheran preacher. But the swindler disappeared with the money he had collected for the construction of the chapel. The result was that the congregation dispersed, and the gymnasts took possession of the chapel without any right and used it as a "German gymnastic school". The court awarded the chapel and all its debts to me and my little group. We paid off the debts with the help of external brothers, furnished the little church nicely and opened a Lutheran parish school, which is still flourishing today.

This annoyed the gymnasts terribly. They pulled out all the stops to destroy our little community. First with cunning, then with open violence they tried to drive me out. But I stayed. Soon I had quite a respectable number of students in the school. Through the school, parents and others were made aware of our church, and some joined our congregation as time went on. The gymnasts and free spirits fumed, but their raving was in vain. The little church grew and strengthened, and still exists as a living proof of the truth of the second psalm.

Among our fierce enemies, a certain Mr. X. stood out in particular. He was a gymnast, a lodge brother, a free spirit and a real "beer brother. Yet he was so illiterate and ignorant that I doubt whether he could read and write properly at all. But he was rich, obscenely rich. How he became so rich I will not tell here. Because he was so rich, he was highly esteemed among his drinking brothers, he was their champion, and what he said was valid among them. I often met this rough, uncouth man, especially at christenings. On such occasions he made it his business to tease and torment me in front of everyone present with his filthy, ungodly speeches. He called me only "Mr. Schwarzrock," my church "the stultifying institution," my congregation "your Plattdeutsche sheep-heads," etc. And then he spewed forth a whole stream of unspeakably filthy blasphemous speeches about the Lord JESUM and His Mother, about Holy Baptism, Holy Communion, about Heaven and Hell. In short, he threw satanic filth at our most holy Christian faith. I dreaded to be in the presence of this abomination. I thought God would have to strike with his thunder and silence this blasphemer. But God is long-suffering. He does not want the sinner dead, but gives him time and opportunity to repent. When I asked him to consider the consequences of blaspheming and cursing the great God in this way, he only answered with a laughing sneer and did worse than before.

One day, when he had spoken indescribably blasphemous words about the Saviour, I said to him in calm earnestness: "Mr. X., if you continue in this way, you will one day come to an end with terror, as sure as God's word does not lie,

To the ecclesiastical chronicle.

From our Synod.

Mission feasts are feasts of joy. The mission is a work in which all Christians have their joy, Is. 60, 5. For the St. Peter's congregation in Forestville, Wis., this year's mission feast, on August 12, was a double feast of joy; for on this day, in addition to the sacrifices of the hands, they were allowed to offer two of their sons to the Lord as laborers for His great harvest. In the morning service, Candidate Franz Zirbel, who has been called to the Inner Mission in the State of Arkansas, was ordained by the undersigned, and Candidate Johann Fischer was deputized as a missionary to the Gentiles in China by Mission Director Friedr. Brand. The latter preached the English sermon, the local pastor the German. In the afternoon there was a German mission service, in which Fr. E. Kionka preached, and in the evening Mission Director Brand gave an English lecture on our heathen mission. When one hears that in China alone there are nearly 440 million heathens, the desire rises in the heart: If only our Synod could send over at least one hundred missionaries instead of just one!

Missionary Fischer plans to set sail from Seattle, Wash. on September 11. May the Saviour who sends him protect him and bless his and the other missionaries' work among the Gentiles, "to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, to receive forgiveness of sins, and an inheritance, with them which are sanctified through faith which is in him. 26, 18. G. H. Berger.

Walther League Assembly. The 31st annual meeting of the International Walther League was held in Detroit July 15-19. Without a doubt, this was the largest gathering of young people ever held in the Synodical Conference. More than 2500 delegates and guests attended from almost every state in our country as well as from Canada.

At the opening service on Sunday afternoon, Father Lindemann of St. Paul, Minn. preached a glorious sermon on Matt. 5:13: "Ye are the salt of the earth." In eloquent words he showed that the important, glorious task of Christians toward the world was to serve as salt of the earth. Among the morally rotten masses, which are dead or like a stinking carrion, especially the young Christians should prove themselves as salt and counteract the ever spreading rottenness, free this rotten mass, where possible, from the rottenness and thus save it from eternal ruin. In word and deed Christians should bear clear and decisive witness against all the unbelieving, ungodly nature and doings of the world. But they can only do all this if they remain faithful in the faith of their God and Saviour. - On Wednesday evening a mission service was held, in which the Rev. F. J. Lankenau of Napoleon, O., and C. J. Bünger of Kenosha, Wis. preached the sermons.

Last year 125 new clubs joined the league, so that the Walther League now numbers 1008 clubs and 50,000 members. Since the last meeting a Junior League has been organized, which at present numbers 150 clubs with 4500 members.

Among the many important things discussed in depth at the meetings, the most important were youth Bible study and missions. At present the League publishes a special bulletin, *T'kö Lrbkōdas*.

has 16,000 readers. Out of twelve districts of the League, 14 missionaries are now obtained, especially in heathen countries.

Prof. W. A. Maier of St. Louis gave a most interesting and stimulating address on the subject, "What shall I do with my life?" He pointed out what a large number of young people are to be found in our congregations, young people who in their baptism and later in their confirmation have vowed to the Lord to serve Him. This is what Christians are called to do - to serve the Lord in His kingdom - and this is what they have pledged to their God and Saviour. There can be no more glorious work for the Christian than work in the kingdom of God. - Other addresses were delivered by Messrs. F. A. Klein and W. C. Dickmeyer, by Professors G. Chr. Barth and E. R. Bliefernicht, and by Father M. Walker.

On Thursday morning the meeting closed with a solemn service, at which Father F. A. Hertwig of Detroit preached the sermon. On Thursday evening the journey home began, and certainly all returned home with renewed zeal for the work of the youth. Let us now all pray: Give, O Lord, to the wanting now also the accomplishing, and bless the Walther League in its work!

W. C. Röper.

Domestic.

Prof. D. Theophilus Mees, a noted theological teacher of the Ohio Synod, died July 25, in New York, whither he had removed in a severe suffering condition, and was buried July 28, at Columbus, O. He had studied at our seminary in St. Louis, graduated in 1872, and had served as professor in the college and seminary of his synod at Columbus, O., the longest part of his life. L. F.

According to a Baptist magazine, Episcopal Bishop William T. Manning of New York wants to ride two horses at the same time. Manning made the statement some time ago, "Most of us do not want to be fundamentalists, that is, Bible-believing Christians, nor liberalists, that is, unbelievers, non-Christians, to be, but we profess to be of the good, which both tendencies represent. That such a position is foolish, nay impossible, the paper proves in a few sentences. We read, "Bishop Manning knows that there is no intermediate position between faith and unbelief. Unbelievers do not agree with us in the main doctrines of the Christian religion. They do not believe, as we do, in the divine inspiration of the Scriptures, nor in the vicarious satisfaction of the God-man Redeemer, nor do they know the mission or purpose of the Church. These differences are irreconcilable, but are of the most extensive importance. A bishop has no right to speak as the mob pleases. He may well try to ride two horses at the same time; but it will be as impossible for him as it is for us."

Such debates show that there are also people outside the Lutheran church who recognize what a wretched piece of work unionism is. Only they should go a step further and really renounce all who deny the truth of the Word of God.

J. T. M.

Bible or missal? According to a report published in the *Boston Transcript*, among the Romans, the Catholic Douay edition of the Bible sells \$40,000 worth of copies annually, and prayer books \$2,500,000. As Rome claims to have about 18,000,000 adherents in America, it is easy to see from the figures given how few Roman homes contain a Bible.

Especially in our time, the Pope pretends to be a friend of the

The Bible is not the only thing that is being disseminated, since there is also an association in the Catholic Church whose purpose is the dissemination of the Bible. But do not be deceived! As in the Middle Ages, so also today the Antichrist is still an enemy of the Gospel. It is not the Bible, but the Book of Metz that he wants to find in the hands and homes of his faithful. The Bible teaches salvation by grace alone, through faith. This is the teaching of the Pope. The Book of Butchery, however, teaches that we attain beatitude by works, by indulgences, reading the Mass, pilgrimages, etc. And the papacy advocates this false, downright pagan teaching. Therefore 40,000 dollars for Bibles and 2, 600,000 dollars a year for butcher's books! So the Romans remain good papal servants.

J. T. M.

Abroad.

Synodal Assembly of the Free Church. Our brethren in the European Free Church held this year's Synod from July 4 to 10 in Steeden, in the place where for so many years the blessed pastor Friedrich Brunn worked in blessing and, through the proseminary founded and directed by him, also rendered the most estimable services to our Synod by preparing and sending over pupils and students. Vice-President H. P. Petersen of Flensburg preached the opening sermon on the word, "Behold, I come quickly; hold that which thou hast, that no man take thy crown!" P. J. M. Michael of Copenhagen presided over the doctrinal discussions, which had as their subject the Second Coming of Christ. Again a number of pastors and congregations could be admitted into the association of the Synod, partly already older congregations, which now formally joined the Synod, partly newly founded congregations. We name these congregations here, because perhaps one or the other reader will draw the attention of relatives and acquaintances over there to them: Kolberg, Stuttgart, Rendsburg, Hohenwestedt, Kiel, Bremen, Minden. Eight pastors were admitted, some of whom were called to Germany from our Synod, and some of whom left the national church, as did several pastors in Thuringia. Thus, as the report in the "Freikirche" points out, the circle of the Synod is expanding more and more, and new important tasks are approaching the Synod.

These new important tasks relate especially to the work in the Inner Mission. The Free Church could immediately hire half a dozen new pastors, because requests for such are coming to it from the most diverse parts of Germany. The field is truly ripe for harvest, and we here in America do not want to forget that just now time and energies and gifts must be devoted to this missionary work. For example, the brethren in the Ruhr area, which is now so depressed, would so much like to have a pastor of their own at last; W. Lsch, who was sent over by us last year, has been serving them ecclesiastically from Stuttgart. Holstein is in urgent need of another worker, and this should spur the many Holsteiners in our circles to help. The congregation in the Saxon factory town of Chemnitz and its surrounding towns would like to do more missionary work. From the Grotzstadt Hamburg, from Frankfurt an: Main and other places come urgent requests for help. And such requests come not only from Germany, but also from Lutherans in the Eastern European border states, from the Baltic Sea to the Black Sea, where church supplies are extraordinarily meager as a result of the World War.

In this missionary work, however, the lack of suitable and sufficiently spacious chapels and meeting halls is particularly oppressive. There is a lack of puffing premises and, especially in the larger cities, of

Rooms sufficient for the number of worshippers. Just these days Father Ösch remarked in a private letter: "In Stuttgart the work continues. Most pressing is the care of the church premises, as everywhere in the Free Church." Much could be written about this; these few words may suffice. But we can say that the procurement of suitable church halls is a matter of life for more than one of these new missions. And to this a word of remembrance. Among the many requests that come to our pastors and parishioners from over there, from other church circles, whose addresses have somehow been obtained, are those for help in church buildings and church improvements. It should not be forgotten that while we want to help in physical need wherever help is needed, we can, on the other hand, for reasons of conscience, only help in ecclesiastical matters where there is a community of faith. Hardly a week goes by without such requests reaching us, but we put them all aside, since help with church buildings is common ecclesiastical work which we can only do with those who are in communion of faith with us. In addition, such requests are often not made with proper modesty. When we are asked here in America, as has actually happened, to donate a second church bell in addition to the one we already have, or to make a confirmation room more ecclesiastical, we do not consider that here in America many Lutheran congregations have no bell at all and often have to meet in very unchurch-like rooms.

Finally, the Synod also dealt with the seminary (our Prof. D. Mezger, however, was not yet able to be there for the Synod meeting), for which a director is to be elected in the near future. In place of the long-time treasurer O. Beer, Mr. P. Heylandt in Berlin, who is also known in America, was elected. And finally, on Synod Sunday, a large, beautiful mission feast was celebrated.

L. F.

From our German correspondence. In a letter from church circles in Germany it says: "Not only do we have heartfelt gratitude for much friendly help in great need, but also our hope for the Lutheran Church in Germany, for its strengthening and revitalization, is directed toward the Lutheran Church in America. God the Lord has bestowed many rich blessings upon it. Through it He will also bless Germany and help that the land of the Reformation will again become a land of pure Lutheranism, where God's Word is preached loud and pure and the holy sacraments are administered according to the Scriptures. The ecclesiastical union of Prussia was a great pity for the Lutheran Church in Germany, but we may take comfort in the word: 'I will restore you to health and heal your wounds,' says the Lord. God bless the Lutheran Church of America for all the faithful and kindly help she is rendering her old fatherland in her great need and affliction!"

In another letter from a circle of believing students it is said: "What we lack in Germany are the colleges that you have, seminaries that train theologians in the sense of the confessions and the Scriptures. Whether God will still give us this, we do not know; in any case, our thoughts in the brotherly covenant are also directed to this. We are now living through times such as you do not know, and we do not know where the Lord will lead us. But this we are sure of, it is just going the way we must go, that God may come to his purpose with us."

And in a letter from a deaconess institution it says: "Another heartfelt request: I love to foster among our sisters the love for the Lutheran Free Church in America and

Germany; in this, your journal, the "Lutheran," would be a good help to me. Would you have the great kindness to have the paper sent regularly to my address? You would give me a great deal of pleasure, and I would be heartily grateful to you for it

St. Jacob's Church in Riga, in Livonia, which belongs to Ruhland, was, as the "Watching Church" reports, closed by the police on June 10, so that the Lutherans may no longer use it. The Roman Church hopes to get this church; the Lutherans protest vigorously, and hope that by the popular vote, soon to be held, the old place of worship will be restored to them. The "Lutheran Church Gazette" in Riga writes: "We have protested and warned, but it has helped us nothing; we have fought and prayed, but God has denied us for the moment the outward victory. He will have his holy thoughts with us, and let us try to ponder them, to mature in what is laid upon us. But that a deed which began with wrong and ended with violence will stand, we believe not, for all 'fault avenges itself on earth.'"

The Bishop of the Lutheran Church in Livonia also protested in a pastoral letter against this act of violence committed by the government in the service of the Roman Church. He says, among other things: "What has been threatening for three years, what seemed to us to be quite unthinkable, happened last Sunday: St. Jacob's Church was taken from us. June 10, 1923 is a black day in the church history of our homeland. We do not judge and do not right; but we do go to court with ourselves. What happened on June 10 should remind us that it is a holy privilege and an unspeakable grace of God to possess the Gospel in all its glory and to be incorporated into the blessed Lutheran Church."

May others soon realize what it means to possess the gospel in all its glory! Wherever the unspeakable gift of the gospel is shown to be ungrateful, God will soon come with his punishment. Nothing so arouses him to anger as contempt of his word. The paper from which we have taken this report rightly remarks: "It is a sign of the times how the Catholic Church has gained power in Europe after the fall of the German Empire, and is using this power to spread itself. If it could, it would take away the churches of all Protestants." True enough. But a sign of the times is also the general contempt and mockery of the Word of God that is now in the day. Unbelief is ushering in the Last Day.

J. T. M.

The Situation of the Protestants in Eastern Europe. The "Alsatian Lutheran" writes about this as follows: The situation of the Protestants in Eastern Europe is described in gloomy colors by the French church journal *Foi et Vie*, No. 7, 1923. On August 12, 1922, a conference met in Copenhagen, which made it its task to come to the aid of European Protestantism, and presented moving reports and descriptions of the individual countries.

1. Russia. The Lutheran Church has been terribly affected by the famine of 1921, and the need will return. Most parishes are far too poor to be able to do anything for their church; pastors cannot be fed and remain homeless. Out of 180 parishes, one-third are without pastors. The Reformed Church, which had already existed in Moscow since 1629 and was admirably organized, cannot maintain its

The parish priest can no longer be paid, and the church building is in danger of collapsing.

2. Estonia. Here there was a strong Lutheran church. The new legislation took away the landed property on which it lived; the devaluation of money did the rest. At the beginning of the war many pastors were banished to the interior by the Russians, and when the German troops withdrew, other pastors fled, leaving many congregations deserted. What is especially lacking now is trust between pastors and parishioners. The people believe that they see in their pastors agents of German propaganda.

3. Latvia. Here, too, unfortunately, politics played a great role in the ecclesiastical sphere. Because the people thought they saw representatives of Germanism in the Lutheran preachers, they have recently turned more to the Reformed Church. Nevertheless, the Lutheran Church still has one million members, 94 percent of whom are Latvians, the others Germans. The war has caused terrible devastation; half the parishes have no pastor. The retired parish priests, the parish widows and orphans live in misery. The new legislation has confiscated five-sixths of the church's property and other income.

4th Lithuania. Since the beginning of the Reformation the Lutheran Church has spread here. The country is now devastated by war; pastors are almost nonexistent.

Fifth Poland. The Lutheran Church numbers 700,000 souls. More than 100,000 were taken away to the interior of Russia in 1914 and 1916, and those who returned in 1918 were completely destitute, almost without any clothing. In Galicia, which now belongs to Poland, the situation is similar. The pastors have - the report speaks of 1922 - 3000 Polish marks monthly salary, but a kilo of bread costs 200 marks, a pound of butter 1000 marks, a pair of shoes 8000 marks. How are the preachers supposed to live? Where will the money needed for churches and schools come from? Engel from Wisconsin, a member of the Wisconsin Synod, was in Poland last year and has now taken up a collection for the church in Poland.

6. Austria. Here the Protestants are few in number, poor, and very scattered. In Old Austria we still find about 190,000 Lutherans and 16,000 Reformed; in Burgenland, which was recently ceded to Austria, there are 27 Protestant parishes with about 60,000 Lutherans and 2,000 Reformed; everywhere there is a lack of means to repair the churches, to maintain the schools, and to provide the pastors with clothing and the necessary food.

7th Hungary. Before the war 4,000,000 Protestants lived here; of these only 2,000,000 still belong to the present Hungary; the other half fell to other countries. The Reformed Church is very numerous here. The numerically very weakened Hungarian Protestantism must fight hard on two sides: on the one hand against freethinking, on the other against the Jesuits. In this struggle schools would be extremely necessary, but the Protestant communities cannot pay for the schools. It is foreseeable that Protestant children will have to be educated in Catholic schools. There is a shortage of pastors and deaconesses, and the Protestant press is threatened. Bibles are so expensive that none can be given away; only a few are bought.

8. Czechoslovakia. The number of Protestants is about one million. Here, too, schools are mainly lacking. Daughters who want to be teachers must attend a nunnery for training! The pastors are not paid; assistant pastors may be seen walking barefoot until

finally the parishioners have collected the money necessary to buy a pair of shoes. One point must be emphasized: the old Hussite spirit is awakening among the Czechs; the number of Protestants has increased from 158,000 in 1908 to 225,000 in 1922.

From World and Time.

Christians and the Classics. To the question, "How shall we Christians relate to the works of our classics, and under what reservations may we read them?" the "Newsletter of the Youth League" of our brethren in the Free Church, answers as follows: "To this double question a double answer from Scripture: 'All things are yours; but ye are Christ's.' All is yours, dear young and old Christians, all that is beautiful and noble in nature and art, even our German classics. But you are Christ's. Christ has the first right to you. Therefore a Christian may with a clear conscience rejoice in the richness of thought, the linguistic expression, the bold sweep of imagination in the works of our classics. But he will surround his heart with a wall as soon as he perceives that they turn their weapons against his highest, against his Saviour and against his faith. And this, alas, some of our classics not unfrequently do. When Lessing, who perhaps must be read with special care because of his clear and sharp logic, in 'Nathan the Wise' puts down all religions as equivalent conceits; when Schiller in the poem 'The Gods of Greece' glorifies the old Greek idolatry at the expense of Christianity, or in 'William Tell' approves of assassination out of patriotism; when a Goethe proclaims self-redemption: this shows sufficiently with what attention and caution a young Christian must study such writers in order to avoid the pitfalls which the old 'evil enemy' has laid in their works."

This warning is certainly in order. Our young people in America also read much and with pleasure, and what has been said above about the classics of Germany is also true of the classics of our country. In general, most of our classics have struck quite a high moral note, and have left many a work which even a Christian can read with a clear conscience and with true pleasure. But even in their best works there is much that is wrong, and it is necessary to read with caution everywhere. Unfortunately, however, our younger generation today reads not so much the classics as the many insipid and pernicious writers who in recent decades have succeeded in bringing their often downright filthy and blasphemous books to the market. Our Synod has therefore rightly seen to it that our young people are offered a selection of the best books. Let them acquaint themselves with this selection!

J. T. M.

Moral States. One measure of the moral condition of a people is its attitude toward marriage. Marriage is, after all, one of the foundations of the state. In European countries, as in ours, the longer it lasts, the more there is an open tendency to successive polygamy, as it is called in respected journals (consecutive polygamy). In fact, people marry each other immediately with the ulterior motive of divorcing when serious disagreements arise or interests clash. And in doing so, one expects that a man or woman should be sufficiently altruistic to consent to a divorce if the other party finds someone to whom he or she is more attracted than to the person with whom he or she is linked by marriage.

is indissolubly linked. England has had 4401 divorces in 1921 and is greatly disturbed by them. But according to reliable calculations, as many divorces take place in America in eleven days as in England in one year. 133,000 American families broke up in 1920. Every four minutes an American couple makes arrangements to separate. In the last twenty years 3,767,182 American men and women have obtained divorces. 5,000,000 still dependent children have been affected and their homes destroyed by these divorces. This is an appalling moral condition. L. F.

The final gift.

To a well-known preacher an old woman came and asked him to give her a Bible, but a rather small one.

"Dear mother," said the preacher, "if you are to have a Bible, it had better be a large one, with quite nice, large print; for it seems to me as if your eyes were a little weak already."

"Not only the eyes, preacher," replied the woman, "the whole body is already quite weak and will probably soon be laid in the grave. But I don't need to buy a Bible for myself, because my old one will last as long as I live. No, I wanted to have it for my son Ludwig, who is a soldier in a foreign country and has never picked up his Bible. Now a comrade is just going to the place where he stands, and he wants to take him a Bible, but, as I said, it must be small, so that it can be put in his knapsack."

"Will he even take them and keep them?" asked the preacher doubtfully.

"If I let him know it's his old mother's last present, he'll keep it all right," the woman said.

She received a New Testament and sent it to her son. Soon after the comrade departed, the mother was buried in the ground, so that in truth it had been her last gift. -

"I bring you something here from your mother," the friend said to Ludwig.

"Let me see!" cried the latter; "I hope she has sent me some money." When he saw the Bible, he was disappointed.

The comrade said, "Ludwig, her last wish was that you would read a verse a day in this Bible. I think what your dear mother said, almost dying, you could do well."

"Well," said the carefree son, "let's see, if it's not too dull. What does it actually say?"

He opened the book and his eye just fell on the passage: "Come unto me, all ye that labour and are heavy laden, and I will refresh you." Matth. 11, 28.

"Strange!" he said, "that is the only verse I have remembered from school and confirmation class, and it comes back to me now and then. All the others I have forgotten, except that one."

The pious friend explained the verse as best he could, and the usually light-hearted Ludwig had become quite silent.

What else happened to him and in him, the preacher concluded, I do not know. But not long after, Ludwig stood in murderous battle and held his ground bravely. In the evening the stretcher-bearers found him lying dead under an oak tree; he had dragged himself, probably badly wounded, to the tree. In his frozen hands he held a New Testament - it was covered in blood.

splashes. Knocked out was the underlined verse: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Had he come? God only knows, but we hope so.

That was the last gift a pious mother gave her son.

Parish Lady Mirror.

In a parish history of our synod, from the pen of a parishioner, it says this about the parish's pastor's wife:

"Miss X. was always held in high esteem in the congregation, and that she was chosen as pastor's wife gave the congregation no small joy. Always simply dressed, yet friendly and respectful to young and old, and ready to help wherever there was need, she was an exemplary pastor's wife. Yes, this dear wife contributed much, very much to the fact that the pastor did not almost collapse under the strain of the official duties in the service of three congregations in the circumstances of that time, and it seemed downright wonderful how he was able at one time to have two sons study at the seminary with such a meager salary and income; only through the economic efficiency of the pastor's wife could this be made possible. Well, the good Lord will also give her the reward of grace some day and adorn her with the crown of honors."

The same can be said of many other pastors' wives in the parsonages of our Synod. Many a one has long since gone to the rest of God's people without a word having been said about her quiet, exemplary, blessed life. He who will reward all the good works of his Christians, even specially by grace, will not have forgotten it. Much could be said about what just noble, pious pastors' wives, without going beyond the bounds of their profession, have done for the kingdom of God and its spread.

L. F.

From scolding.

Scolding is one of the most evil habits into which an understanding person can fall. It is astonishing how many otherwise good and pious people sin in this respect without taking it very much to heart, and even often without knowing it. A pointed, unruly tongue is the cause of many wounds and silent tears. Thousands have their days of happy childhood embittered by it, and the happiness of family life is carelessly destroyed by this "little evil." Why should we scold those whom we love? What is our object in doing so? Is not a loving word as easy to utter as a scolding word? Does not love accomplish more than anger? The habit of scolding is a vice which, now quite apart from Christian love, is in direct contradiction to the simplest rules of decency and education.

O speak mildly!

Far greater is the power,

Which thou wilt practice by love than by fear: O speak mildly!

Take heed to thy speech, lest harsh words again cloud the good thou art willing to do here!

O speak mildly!

(From an old calendar.)

Luther on the Holy Scriptures and human reason.

The Bible and the Scriptures are not such a book, flowing from reason and the wisdom of men. Moses and the prophets are such teachers, who make fools of the wise and prudent, and put out the eyes of reason, if they are to be understood and believed otherwise. Wherever this does not happen, people are offended and annoyed by it or reject it. For this reason, whoever understands and understands the Scriptures must become a fool. Whoever wants to be clever here and measure it with reason, how it rhymes and fits, is lost, he remains an unfit student.

New printed matter.

All books, music, pictures, etc., shown at this place may be obtained through the Concordia Publishing House, St. Louis, Mo." at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Synodal Report of the 32nd Regular Assembly of the Ev.-Luth.

Synod of Missouri, Ohio, and other States, assembled in the year 1923, June 20-29, at Fort Wahne, Ind. Concordia Publishing House, St. Louis, Mo. 244 pages 6x9. Price: 75 Cts.

In May I read the printed submissions to the Synod, in June I attended the Synod itself from the beginning to the end of each individual session; nevertheless, I have now also reread the printed, detailed report with great interest. In this way alone does it become quite clear what was discussed and decided at the Synod. What a great, many-branched work has been assigned to our Synod by the Lord of the Church! And how can we better show our gratitude for all the blessings he has bestowed upon us than by cheerfully, willingly, eagerly, and earnestly tackling the tasks he has set us and carrying them out with our eyes fixed on him? To this end this printed report may quite inspire. And it must be gratefully acknowledged that this extensive report was so quickly completed by our secretary and so quickly printed by our publishing house. It is almost indispensable to all who wish to gain a more accurate insight into the work of our Synod.

L. F.

Grains of Gold. A thousand aphorisms and poet's words for every day of the year.

Collected for thoughtful Christians by Heinrich Beiderbecke. With a subject index and eight multi-colored art plates. Preface by P. D. Traugott Hahn. Chr. Belser Verlagsbuchhandlung, Stuttgart. 372 pages 5X7, bound in paperback with spine and cover titles. Price: tzt. 25; bound in cloth volume with gold print: tzt. 50. To be obtained from Concordia Publishing House, St. Louis, Mo.

It is a beautiful forget-me-not that is present in this work. For each day, the collector, a retired Lutheran pastor, offers two or three aphorisms, poet's words or other sayings that thoughtful people like to read and consider. Luther, Johann Arnd, Löhe, Max Frommel, Laible, Karl Gerok, but also Claudius, Schiller, Shakespeare and many others have their say. For two days, one page of the book is always covered, and on the page opposite the text, there is space for notes, commemorative days, and so on. The collector is the uncle of D. Traugott Hahn, the former professor of theology and university preacher in Dorpat, who was shot by the Bolsheviks. He himself was formerly a missionary in South Africa. We displayed his "Memoirs of an African Missionary" here in the "Lutheran" some time ago.

L. F.

Comfort, comfort my people! By August Braue I. Comfort for all kinds of sufferers from the Scriptures, together with true stories and experiences. Green Bay, Wis. 60 pp. 4AX6HL. Price: 25 Cts.

The author, a former pastor who resigned due to illness, wants to comfort Christians in the various situations they encounter in life. This he does on the basis of the Scriptures in thirty-one short paragraphs in a very plain manner.

L. F.

History of St. John's Lutheran Church in RogerS City, Mich.

Memorandum commemorating the fiftieth anniversary of the congregation on August 12, 1923. 64 pages 6AX9, bound in cloth with gold title.

Again a parish history worth reading. But this time the way of presentation is different from the usual way. Here old members tell

and founders of the congregation from their memories of the early days, and thus a vivid picture emerges. The first two faithful pastors of this congregation, J. A. Bohn and J. D. Druckenmiller, have already gone to the rest of God's people. The present pastor is Father E. Ross. The commemorative booklet is also well furnished with pictures.

L. F.

On Being a Lutheran. By J. C. Baur. Published by the American Luther League, Fort Wayne, Ind. 3 pp. 3^X8^.

This tract, freely offered for distribution by the American Luther League (A. L. L.), also deserves distribution. With six brief reasons it sets forth why one should be a Lutheran as a Christian, and with four reasons why one should be a Lutheran as an American citizen.

L. F.

Chronicles of the Schoenberg-Cotta Family. By Mrs. Andrew

Charles. Augustana Book Concern, Rock Island, Ill. 490 pp. 5x7 1/2, bound in paperback with spine and cover titles. Price: 60 Cts; bound in cloth: 75 Cts.

A new edition of the well-known chronicle of the Schönberg-Cotta family, which is also widely read in German, in which Luther, Frederick the Wise, Melancthon and other persons of Reformation history are introduced in the guise of a narrative, but in such a way that what is told and said about these personalities can be substantiated with excerpts from Luther's letters and table speeches and other writings.

L. F.

The Teaching of Arithmetic. By E. H. Engelbrecht and P. E. Kretzmann. Concordia Publishing House, St. Louis, Mo. 131 pages 5X8, bound in cloth with spine and cover titles. Price: \$1.00.

This is now the fourth volume of the Concordia Teachers' Library. We call the attention of all our teachers and school-keeping pastors to the work, but refrain from judgment, as such a one presupposes more practical experience in the subject than we possess. D. Kretzmann, who was at that time teacher of mathematics in our college at St. Paul, Minn. has written the first part of the work, "The Teaching of Arithmetic," in six chapters. Pros. Engelbrecht, of our teachers' college at River Forest, is the author of the second part, "A Syllabus and Suggestions in Arithmetic," wherein he gives directions how arithmetic should be taught in the different grades of school. The arrangement of the book is excellent.

L. F.

A Chart Showing the Parliamentary Rules of Order and Other Information for Conducting Meetings. Concordia Publishing House, St. Louis, Mo. 12X10. Price: 10 Cts.

A happy thought! On a single sheet you will find in a very clear way the most important rules of order for meetings. It will be very welcome to chairmen and will serve them well.

L. F.

Augustana Octavo Series of Church Music for Mixed Voices.

Augustana Book Concern, Rock Island, Ill. No. 10; *Song of the Pilgrim*; J. S. Bach. *O Lamb of God*; Gerhard T. Alexis.

3 pages 7x10^~ Price: 8 Cts.

Two short, easy, but appealing, good pieces for mixed choir, one by J. S. Bach for some occasion, also for weddings, the other for Passion services and communion celebrations. L. F.

P. H. Böster. - Kand. W. Brockopp in the Immanuelsgemeinde at Golden, Ill, assisted by PP. C. A. Weiss and R. Heike, Jr. by P. O. H. Horn. - Kand. W. K e i s k e r at Trinity Parish at Flat River, Mo. assisted by PP. W. L. Hofius and A. Schlfke by P. E. M. Frentzel.

Introduced on behalf of the district prefects concerned:

Pastors:

On the 9th of Sun. n. Trin.: P. L. C. Hermerding in St. John's parish at Wilcox, Nebr. by P. M. W. Tiemann. - P. L. W. Temme at St. John's parish, Amsterdam, Mo. by P. O. Matuschka.

On the 11th of Sun, n. Trin.: A. U l k u s in the St. Matthäus parish at Wildrosch, N. Dak. by P. A. Pera. - P. F. Kroger in IxiK parish at Winslow, Ill, assisted by A. Häntzschel, by P. L. Seidel. - P. T h. R. N o r d e n in St. John's parish at Hooper, Nebr. by P. H. Pflug. - P. A. W. Kaiser in St. Paul's parish at Woodland, Cal. by P. H. Haserodt. - P. E. O. Pieper in Trinity parish at Nockville, Conn. assisted by PP. A. C. Th. Steege, H. F. R. Stechholz and W. Heintze, by P. G. F. Schmidt. - M. Zimmermann in the parishes at Lily and White Lake, Wis. by P. C. D. Griese.

On the 12th of Sonnt, n. Trin: P. M. Carpenter in St. Mark's parish at Navarino, Wis. by P. A. H. Oswald. - P. Th. F. Houses in Trinity parish at Paso Nobles, Cal. by C. F. Mueller. - P. K. Strasburg in the parish near Meta, Mo. by P. O. Bernthal. - E. H. Wilms in St. John's parish at Kress, Tex. by J. H. C. Sieck. - P. W. G. Holls in the parish at Violetville (Baltimore), Md, by P. O. F. P. Weinbach.

L. Teacher:

On the 9th of Sonnt, n. Trin: Teacher F. J. Himmler at Trinity Church, Chicago, Ill, by P. A. H. C. Both.

On the 10th of Sun. n. Trin.: Teacher L. J. Dierker at St. John's parish, St. Louis, Mo. by P. F. Rupprecht sun.

On the 11th of Sonnt, n. Trin: Teacher R. J. Tisza in Immanuelsgemeinde at Baltimore, Md. by P. O. Burhenn. - Teacher M. C. G r ü b e r in St. Peter's parish at Halsway, Mich. by P. W. Leitz.

On the 12th of Sonnt, n. Trin: Teacher F. C. Loppnow at St. Paul's church at Williamsburg, Iowa, by P. H. P. Greif. - Teachers E. H. Johannis in St. Peter's parish at East St. Louis, Ill, by P. Th. Jben. - Teacher W. H. Schüler in the Concordia parish at Milwaukee, Wis. by R. Händschke. - Teacher P. Griebel in Ebenezer parish at Sheboygan, Wis. by P. F. C. Pröhl. - Teacher A. H. Nitschke in the Immanuel congregation at Klinger, Iowa, by P. L. Pockey. - Kand. H. C. Rupprecht in the Concord congregation at Granite City, Ill, by P. O. Rothe.

On the 13th of Sonnt, n. Trin.: Kand. E. W. Rieckers at St. Paul's parish, Bertha, Minn. by P. G. S. Mundinger.

Groundbreakings.

The foundation stone of a new church was laid:

On the 11th of Sun. n. Trin. the 8Kermun kuric congregation at Milwaukee, Wis. (P. B. A. Maurer). St. Paul's parish at C o h o c t o n, N. P. (P. P. T. Rohde). - On the 12th of Sonnt, n. Trin. the St. Paul parish at V e r n o n, Tex. (P. J. A. Birnbaum).

Ordinations and introductions.

In the discharge of the district prefects concerned were ordained:

On the 9th of Sunday, A.D.: Cand. R. Tschirley at St. John's Church, Spokane, Wash. by P. W. H. Koß.

On the 11th of Sunday, A.D. Trin. cand. F. Z i r b e l at St. Peter's Church, Forestville, Wis. assisted by PP. F. Brand and A. Moore by P. G. W. Aeger.

On the 12th of Sonnt, n. Trin.: Kand. W. H. Grothman in the church at Portage, Wis. assisted by M. Mencke and J. W. Halboth by P. W. Uffenbeck.

In the discharge of the district prefects concerned were ordained and inducted:

On 10 Sonnt, n. Trin.: Kand. W. A. Setzer in the 8b. Stsxüen'sund in ^usustauu parish near Hickory, Catawba Co, N. C., assisted by G. E. Song and F. A. Freed of Pros. C. O. Smith.

On the 11th of Sun. a. Trin. chap. H. Schedler at St. Paul's parish at Junction City, Wis. by Rev. S. E. Rathke, and in the afternoon at Dancy parish, Wis. assisted by Rev. G. C. Schrödel. - Kand. H. T. Bernthal as assistant pastor of the First Lutheran Church at Fort Smith, Ark. by P. H. D. Menfing.

On the 13th of Sonnt, n. Trin.: Kand. P. B ö s t e r as assistant pastor of the Gnadengemeinde -u Chicago, Ill, assisted by Dir. W. C. Kohns of

Inauguration.

On the 10th of Sunday, A.D., the congregation at Amarillo, Tex. (k'. Th. H. Evers), dedicated their new church to the service of God.

Anniversaries.

Anniversary:

St. John's congregation at H a s t i n g s, Iowa (Rev. O. L. Lang), the 50th anniversary, on the 8th Sunday, A.D. Trin. - Immanuel's congregation at Amherst, Nebr. (Rev. H. Rottmann), the 40th anniversary, on the 11th Sunday, A.D. Trin. Preachers: A. F. Imm and Pros. H. A. König.

Conference Indicators.

The Panhandle special conference will meet, w. G., from the 7th to the 10th of September, at Bro. C. M. Beyer's church at Wichita Falls, Tex. German sermon: Rev. Klenk (Rev. Meier). English sermon: Fr. Medler (Fr. Napier). Confessional: Fr. Heckmann (Fr. Heinemeier). Please notify the local pastor in advance. Fr. Kaiser, Secr.

The Red River Valley district conference will meet, w. G., from Sept. 18 (noon) to Sept. 20 (noon) at P. Nieting's church at Egeland, N. Dak. Work has been done by PP. Wille, Nieting, Gierte, Bierwagen, Möde. Sermon: I". Wiese (Fr. Purawitz). Confession: Father Bierwagen (Father Schumacher). Registration requested. E. J. Möde, Sekr.

The South O st Texas Special Conference will meet, w. G., from Sept. 18 to 20 (Tues. noon to Thurs. noon) at Fr. Hellmann's church at William Penn, Tex. Works: Ide L. utdenok the OouteroeanonieLI Looks ok the Libl: Fr. Behnken. Exegesis on "Nuisance and Christian Liberty": P. Obenhaus. Historical work on "The Time of Exile": Fr. Michal! Augsburg Confession: Art. XI: Fr. Appell; Art. X- Lammert. Catechesis: Fr. Siebelitz. Sermon: Fr. Michal! (Fr. Obenhaus). Confessional: Fr. Hömann (Fr. Hillmer). Information about the trip will be given by Fr. Hellmann, if desired. Please, register or cancel in time! C.J. Steher, Secretary -

The Litchfield - Pastoral Conference will meet, w. G., Sept. 25th and 26th, at Bro. Brueggmann's church at Bethalto, Ill. labors: What is evangelical ministerial practice as opposed to legal being? P. Bahr. How are the passages of Scripture to be explained in which God is apparently set forth as the author of evil? P. Henkel. Lxexesis on tbv Lpists bo Mbus: P. P. Hansen. Inkab Saptism: Fr. Gesch. Confession (English): Fr. Rösener (Fr. Peterson). Homily (English): Fr. Lange (Fr. Schreck). Please register or cancel with the local pastor by September 19 at the latest. A. Pennekamp, Secr.

The North and W e st - M i c h i g a n Pastoral Conference will meet, w. G., Sept. 25-27, at Fr. C. F. Lederer's parish at Conklin, Mich. Work has been done by PP. Potzger, Huth, Häßler (Ross), Succop s "n., Linsemmann, Heinecke. Sermon: P. Potzger (P. E. F. Schmidt). Confession: Fr. Möhring (Fr. Ross). E. F. Noack, Sekr.

The Minnetonka - District Conference will meet, w. G., Sept. 25-27, at P. Zwintscher's church at Plato, Minn. Work: Exegesis on 1 Thess. 2: Fr. Gade. When is non-enjoyment of Holy Communion to be regarded as manifest contempt of the Sacrament? Fr. Weinhold. Theses of the Inter-Synodal Conference: P. C. Seltz. Art. V of the Augustana: Fr. Strauch. Lot's life a mirror for the; Christians of our time: Fr. Weerts. Sermon on criticism: Fr. Gambcr. Art. VII of the Augustana: Fr. Ernst. Sermon: Fr. Baumhöfener (Fr. Blau). Confessional address: Fr. Am End (Pros. Blankenbühler). Sign up. Pick up guests on Monday from Plato: those coming from the west at 4. 19 p. n., those from the east at 7. 10 r. Kl- Those coming by car, let us know when registering. A. R. Streusert, Secr.

The Mixed Buffalo Conference will meet, w. G., October 2 to 4, at Father D. H. Steffens' church at Martinsville. N. P. work for pastoral conference: 'alborbood ok 6oä anck. the Lrorüerbooci ok blan: D. Hemmeter. How does it stand in the present Protestant Church in regard to the Fundamental Articles? P. Verwiebe. Exegesis on Hebr. II: P. Zimmermann. Exegesis on 2Tim. 1: P. Jul. Walker. Work for the mixed consensus: Fr. Klahold and teacher Fischle. Pastoral sermon: D. Hemmeter (LL. Sieck and Book). Confessional address: Fr. Müller (Fr. Barkow). Registration requested by September 20. C. A. Behnke, Secr.

The SUd-Indiana Pastoral Conference will meet, w. G., October 2-4, at P. F. Markworth's church at New Palestine, Ind. W. H. Dau, Secr.

The pastoral conference of the state of Kansas will meet, w. G., from the 4th to the 8th of October, at the home of Bro. O. Henning at Holyrood, Kans. Gathering day October 3. Work: Snncka^~seüool: P. E. W. Gap. Pauli instruction to Christian women and virgins in their conduct to church, state, and school: P. W. Meyer. Wbut voos It Llean to krax in Oesus' Aaine? P. A. G. Degner. Exegesis on John 16:23, 24: P. A. Traugott. How should Christians relate to one who is banished? Fr. H. Pennekamp. Sunday sermon: Lk. C. Lehenbauer, R. Mießler, P. C. Kraus, A. G. Dick. Pastoral sermon: P. H. Kröning (P. W. Lohmeyer). The local pastor requests registration by September 20. Those who cannot come or for whom it is doubtful, please also announce it by the date mentioned. Those who do not hear from us will have to give up their quarters. Pick up will be from Bushton (Ao. Luc.) and Holyrood (Santa, k"). Let it not be forgotten to state the date and place of his arrival. "All the brethren of the State of Kansas find bound to attend this convention." F. Niedner, Secr.

The General Pastoral Conference of the Southern Wisconsin District will meet, w. G., from the 9th to the 11 of October at the undersigned church at Madison, Wis. Registration or cancellation requested no later than September 28. By order of Praeses H. Grübers W. L o c h n e r.

Candidates for new professorships at our teaching institutions.

St. Louis, Mo.

(Addendum.)

The following nominations were subsequently called in: P. Th. Lätsch of Immanuel Church at St. Louis, Mo. nominee Th. Mueller of Trinity Church at Utica, N. Y. P. F. A. Hertwig of St. John's Church at Farmers Retreat, Ind. D. H. B. Hemmeter of Redeemer Church at Carawba, N. C.; of the.

Bethel Church in Catawba Co, N. C.

P. Fr. Randt of Holy Cross Church in St. Cloud, Minn.

Pros. W. C. Burhop of St. Stephen's Parish, St. Paul, Minn.

Rich. Kretschmar.

River Forest, Ill.

For the first professorship find the following candidates have been nominated: Assistant Teacher A. Beck, of Christ Church, Chicago, Ill; of Bethel Church, Chicago, Ill; of Zoar Church, Milwaukee, Wis.; of Zion Church, Washington Heights (Chicago), Ill; of Gospel Church, Milwaukee, Wis.; from Trinity Parish at Hoyleton, Ill; from Ebenezer Parish at Chicago, Ill; from St. John's Parish at New Minden, Ill; from Immanuel Parish at Sebewaing, Mich.; from St. John's Parish at Mayville, Wis.; from St. Paul's parish at Cincinnati, O.; from St. Paul's parish at Austin (Chicago), Ill; from Trinity parish at Crete, Ill; from St. John's parish at Forest Park, Ill; from Trinity parish at Evansville, Ind.; from St. John's parish at Buckley, Ill.; from Zion parish at Roseland (Chicago), Ill.; from St. James parish at Shawano, Wis.; from St. Lawrence parish at Frankenmuth, Mich.; from St. Peter's parish at Waymansville, Ind. k. Eug. Schmid of Trinity Parish at Zanesville, O.

P. T. C. Appell of Zion Church at Colby, Wis.

H- Fehner of Trinity Parish at Harvey, Ill; P. Ph. Lange of St. Paul Parish at Winslow, Nebr. P. P. Bretscher of Nazareth Parish at Milwaukee, Wis. Teacher W. Wismar of Immanuel Parish at St. Charles, Mo.; of St. Paul Parish at Norwood Park, Ill; of Trinity Parish at Merrill, Wis.

Teacher O. Prokopy of Uackeemer parish at Orange, N. I.; of St. Matthew's parish at Newark, N. I.

Teacher E. E. G. Selle of St. John's parish at Bloomfield, N. J. Teacher Th. Aufdemberge of Trinity parish at Hanover, Kans. Teacher L. H. Becker of Emmaus parish at St. Louis, Mo.

Teacher W. Herrmann of Grace parish at Blairstown, Iowa. Teacher A. E. H. Besch of St. Paul's parish at Riverdale, Ill. teacher M. J. Roschte of Concord parish at Maplewood, Mo. candidate R. T. Rohlfing of Emanuel parish at Waverly, Mo. Mr. B. F. Laukard of Zion parish at St. Paul, Minn.

For the second professorship:

P. Paul Bretscher of the Zoar Parish at Milwaukee, Wis.; of St. John's Parish at Mayville, Wis.; of St. John's Parish at Ludington, Mich.; of St. Paul's Parish at Cincinnati, O.; of St. Peter's Parish at Waymansville, Ind.

Paul Sauer of the Bethel Community of Chicago, Ill.

P. C. Abel of Grace Parish at Oak Park, Ill.

P. C. Gieseler of the Zion Church in Chicago, Ill.

A. H. A. Loeber of Zion Church at Tampa, Kans.

P. H. C. Gübert, of Christ Church, Clinton, Wis. P. O. H. Schmidt of Emmaus church at St. Louis, Mo. P. F. H. Rotermund of Trinity church at Harvey, Ill.

Walter Becker of the Trinity Church at Hanover, Kans.

P. Walter Plischke of St. Paul Parish at Austin (Chicago), Ill. P. F. F. Selle of St. James Parish at Shawano, Wis.

P. H. Hamann of St. Paul's parish at Albany, N. P. P. Armin Schroeder of Emmaus parish at Milwaukee, Wis. P. E. Krause of St. Paul's parish at Norwood Park, Ill. P. H. W. Meyer of Trinity parish at Merrill, Wis. Teacher A. Grossmann of Christ Church at Chicago, Ill. Teacher G. Jäger of St. John's Parish at Forest Park, All. Teacher T. G. Stelzer of St. John's parish at Racine, Wis. Teacher Th. Deffner of Grace parish at Blairstown, Iowa. Teacher W. L. Meyer of St. Paul's parish at Riverdale, Ill. teacher Th. M. Kosche of Christ parish at Oak Park, Ill. teacher G. H. Beck of Nazareth parish at Milwaukee, Wis.

Teacher C. W. Linsenmann of St. Peter's parish at Columbus, Ind.

All letters of support for or against any of the above candidates must be in the hands of the undersigned by September 17.

The Electoral College will meet Sept. 18, 10 a.m., in River Forest.

E. Werfelmann, secretary of the board of supervisors, 2917 blel'ean ^vs, Lbioaxo, Ill.

An intersynodal conference

shall, w. G., be held in the gymnasium of Wartburg College, Waverly, Iowa, September 25 and 26. Topics: "Open Questions" and "Position on the Symbols." Please report immediately to the local pastor, O. Koch. I. Bertram.

For example, they should hear and learn God's Word diligently; they should pray diligently and devoutly; they should offer gladly, regularly, and abundantly of what God has given them for the kingdom of God; they should work diligently and tirelessly in building up the kingdom of God at home and abroad. Now what is the reason that they do not do this as they ought? It is because of their old flesh. This hinders and inhibits them everywhere in the fulfilment of what the new man in them ought to do and would also like to do. And just so it is now with confession. Just as the sanctification of Christians here on earth will always be imperfect, because they still have the old flesh about them, so they will always lack this important part of it, confession.

But as Christians must again and again be exhorted and provoked to diligence and zeal in sanctification by the mercy of God, so also to this very important part of it, to the cheerful, diligent confession of their most holy faith before men. And such instruction, exhortation, irritation with God's Word will also not remain fruitless. The true Christians will pick themselves up again and again, will more and more throw off the old sluggishness, will become more and more joyful and confident in their testimony of Christ and salvation through faith in His blood. And this is one of the purposes of the preaching of the gospel. Through it Christians are to be strengthened, invigorated, made fully prepared, and made more and more skillful, even in this very important part of sanctification. If, therefore, dear Christian, thou perceivest that thou lackest the joyful confession of thy faith before men, examine thyself, whether the fault be not that thou art also slothful and lax in the use of the means of grace, whether thou hearest and contemplateest God's word diligently and devoutly. For if through the glad tidings of God's grace and love in Christ your heart has been filled with love and gratitude to your faithful Saviour, then your mouth must also overflow with it, then you will say with the apostles, "I cannot refrain from speaking what I have seen and heard. Apost. 4, 20.

J. A. F.

Topic: "Our practice with regard to baptism in the light of the New Testament." Missionary H. Klein read a paper on "The Christian Position Toward the Chinese Festivals." Missionary A. Scholz read a sermon on Mark. 16, 1-8.



Our heathen missionaries in China at the third General Conference.

Front row (left to right): Zschiegner, Meyer, Scholz, Bentrup, Klein, Nagel, Schwartzkopf. Back row: Lillegard, Ziegler, Gebhardt, Theiss, Schmidt.

The rest of the time was devoted to the business of the conference. Only the most important decisions can be referred to in this report.

Up to now we have only carried out missions in three stations, namely Hankow, Ichang and Shihnanfu. It was decided at this conference, with the approval of the Commission, to extend the work to three new areas. Two of these areas are in the great province of Szechwan. This province has a population of more than 60 million people, and as yet no Lutheran mission work has been started here. One of the stations to be opened is Kweifu, the other Wanhhsien. Both are located on the

The third General Conference of our missionaries in China.

The conference of the China missionaries of our synod met from July 4 to 17 at the Bergheim in Kuling. In the opening service, missionary A. Gebhardt preached on Apost. 26:22. 26, 22. Holy Communion was also celebrated in this service. Missionary L. Schwartzkopf gave the confession about Ps. 37, 6.

All the missionaries were present except E. L. Arndt and E. Riedel. The latter is in America on furlough. Thus there were twelve missionaries present. Our missionary worker Fräulein Grün attended the meetings as a listener.

The first hour of each morning session was devoted to the reading and discussion of papers on doctrine and practice. Three papers and one sermon were presented and discussed. Missionary H. Theiss presented an interpretation of 1 Petr. 2, 9. Missionary C. Nagel dealt with the



The wives of our missionaries and the missionary assistants.

Bottom row (left to right): Mrs. Meyer, Hermann Bentrup, Mrs. Nagel, Mrs. Schwartzkopf, Eimer Schwartzkopf, Miss Green, Miss Brauer. Middle row: Mrs. Scholz, Mrs. Bentrup. Top row: Mrs. Schmidt, Mrs. Lillegard, Mrs. Zschiegner, Mrs. Ziegler, Mrs. Theiß, Ruth Theiß, Mrs. Klein.

Yangtze River. Missionaries Klein and Nagel have been called to Kweifu, and missionary Lillegard to Wanhhsien. The third area is on the Han River in Hupeh Province. Missionaries Scholz and Tisza will work in this area.

It is a great thing that in the tenth year of our missionary work here in China we have doubled our mission stations.

Torment can. May God increase the number of missionaries to the extent that in ten more years we will see the mission places doubled again!

Since our mission did not yet have an official Chinese name, it was decided to adopt the name "Evangelical Lutheran". Translated into Chinese, the name is: Fu-yin Tao Lu-teh Hui, in German: Evangeliumlehre der Lutherkirche.

Almost two years ago a school for the training of native assistants was opened. This school was attended by 15 students. The course of instruction was similar to that of our Springfield Seminary. It was decided to continue this course and to give those who completed it a call to the preaching ministry. It was also decided to maintain this practical course and to establish a theoretical course for theology students as soon as possible, as well as a school for the training of native teachers.

At present we do not own any land in our stations. It was decided to ask the Commission to buy land at the three old stations and to proceed with the construction of dwellings for missionaries; three dwellings are to be built in Hankow, two in Shihnanfu and one in Ichang.

We now have beautiful building sites on our summer home in Kuling. In the course of the next year, if the Walther League helps us, four houses are to be built on this property.

Other resolutions were: to publish a prayer book and other writings; to publish a monthly church magazine in the manner of the "Lutheran"; under no circumstances to employ pagan or other-believing teachers in our schools; to draft and publish a constitution for the congregations to be organized in the near future.

The officers of the conference are the same as this year, namely, A. Gebhardt, chairman; G. Lillegard, secretary; M. Zschiegner, treasurer.

The workers who are not going to new stations are distributed, as follows: E. L. Arndt, E. Riedel, H. Bentrup, M. Zschiegner, K. Schmidt, and Miss Grün at Hankow; L. Schwartzkops at Ichang; A. Gebhardt and the undersigned at Shihnanfu. The Ölschlager siblings will also be stationed in Shihnanfu, and Missionary J. A. Fischer will study the local language in Hankow.

God bless our mission work in China!

Albert H. Ziegler.

Care and Christian education found. At present there are 118 children in the institution. Five married couples have served as orphan parents during the fifty years, certainly not an easy and lowly, but certainly also quite Christian and self-denying work: first Mr. F. G. Albers and wife (temporarily), then successively Mr. J. Harmening and wife, teacher E. Leubner and wife, P. H. Merz and wife, E. A. Klaus and wife; since January of this year P. M. K. C. Vetter and wife have held this position. Among the four celebratory preachers on the anniversary day were three to whom the orphanage has become a home: the pastors W. Köpchen, J. Nickel and M. Nickel. 82 congregations are united in the preservation and care of the orphanage, and a tremendously large festive assembly had turned out for the anniversary.

The Scriptures expressly include the care and education of orphans among the number of good works pleasing to God, when the Saviour says: "He that receiveth such a child in my name receiveth me," Matth. 18, 5, and when St. James writes: "A pure and undefiled service in the sight of God the Father is this: to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world," Jam. 1, 27.

L. F.

The struggles for the community school do not and will not stop. But just such battles also have the benefit of bringing the goods being fought over right to the forefront, better recognized and more highly valued. Now private schools in Alabama are threatened. A bill has been filed again requiring every child under sixteen to attend the state school. And again, a lodge is behind the bill, this time the Junior Order of United American Mechanics. Although we have few churches in Alabama and no real parochial schools, all of these battles are about the sacred right that God's Word gives us and the Constitution of our country grants us, that children belong to their parents and not to the state, a right that has been recognized by the important decision of our Supreme Court on June 4 and for which we should stand, witness and fight on every occasion.

An acknowledgment of the efforts and struggles of our pastors and congregations has, by the way, also been expressed by a Roman Catholic paper on the occasion of the Supreme Court decision just referred to. The *Josephinum Weekly* (weekly paper of the Catholic Seminary at Columbus, O.) writes: "Chief credit for obtaining a definition of the educational liberty guaranteed to parents by the Constitution of the United States, on the part of the Supreme Court belongs to German Lutherans of Nebraska, Ohio, and Iowa. They appealed their case from court to court, suffering defeat in all, until at last they triumphed in the highest. The Catholic Church in the United States owes a debt of gratitude to the German Lutherans."

L. F.

A missionary friend from Nevada. The undersigned has this day received a draft for \$500, accompanied by a letter. The letter contains so much of good that it is herewith to be communicated to our dear "Lutheran" readers. It reads as follows:

"If we take the "Lutheran" and the "Missionary Dove" at hand, we find that we Christians are always asked to help that small churches and chapels be built, so that the missionary may preach the gospel of Christ to the unconverted heathen. And my wife and I have also contributed small gifts to the heathen mission for several years. Now at the end of our days we have decided,

To the ecclesiastical chronicle.

From our Synod.

The Orphan Asylum at Addison, near Chicago, one of the oldest charitable institutions in the circuit of our Synod, celebrated its fiftieth anniversary on September 9. During these fifty years of its existence the institution has abundantly experienced God's blessing and the love of Christians; it has been lovingly cared for especially by the churches in and around Chicago, and has itself in turn bestowed rich benefits and blessings. From 1873 to the present day, 918 children have been received there, given physical and spiritual care.

to do a little more for the mission to the Gentiles. In thanksgiving for God's gracious guidance throughout our lives and also for the fact that we have come to the right knowledge of the truth and to faith in our Lord and Saviour Jesus Christ through the Holy Spirit and His grace, we want to give P500 for chapels in China and India. We pray: Lord, strengthen our faith, give us firm trust in your holy blood of atonement and increase our love for you!

"Everywhere in the Scriptures we can find that the Lord invites us to participate in the missionary work voluntarily and without exhortation. Shouldn't the thought arise in our minds: Have I already contributed a voluntary gift? How can the great and important missionary work continue to exist other than that we Christians support it with our gifts and with our prayers? The whole missionary work is basically nothing other than a work of love, which aims to create and promote the blessedness of our fellow men. Can we as Christians and children of God be indifferent to those for whom our Lord Christ died and for whom he even prayed on the cross? This work of love for those who are so poor in body and soul should be done out of heartfelt love and voluntarily, if only so that we may show our faith. The all-knowing God with whom we are dealing understands our thoughts well. May he give all who bear his name a willing heart to do something right for the dear Gentile mission! May he bless the gift that is hereby sent in!

"The missionary friend from Nevada."

Yes, the Lord bless this gift for chapels in China and India and raise up many fellow Christians who walk in the footsteps of this dear brother and his wife! These dear people set a memorial of thanksgiving already during their lifetime and not only after their death. Friedr. Brand.

The "Ev. Luth. Kirchenblatt für Südamerika" of July 15, reports about our seminary in Porto Alegre as follows: "The first semester of this school year is behind us again. And how quickly it has passed! No sooner had we thought we had got properly into the work than the end of the first term was upon us. When we now look back on the past half-year, we do so only with grateful hearts. The behavior and diligence of the students was on the whole quite good, which is largely due to the fact that the students had their own study rooms. Now there are four to eight students in each room; two sit at each table, and it is a joy to see them all working diligently in the evenings at the round table. The gracious and kind God has also protected us from illness, so that the lessons have been very little disturbed. We have felt nothing of the political unrest. Our Christians, out of love for the word of God, have provided us with the necessary means, so that we have suffered no lack. Our students have had a special joy in the library. The library room in itself is so invitingly beautiful because of its location and present furnishings that one likes to linger there and make use of the books. It cost a lot to have all the torn books and all the old volumes of "Lehre und Wehre," of the Lutheran "Homiletische Magazin," etc., which had accumulated there in the past years, bound, but we are convinced that the money was not spent in vain. Now it is a pleasure to use these newly bound books, which is done; for the students realize that the library, with its 1200 or so volumes, contains a splendid treasure and serves them admirably.

"The students are exceptionally two this year."

weeks of winter vacation have been granted by the supervisory authority. This is connected with the election of the president of our institution. To our great sorrow, Dr. Nau has not accepted the appointment that was given to him. In order to remedy the greatest need, the electoral authority, together with the board of directors of the Synod and the faculty of St. Louis, has decided to send us two candidates to help us out. These are the two candidates E. Platz and Alfred Meyer. These two left New York on 3V. June from New York, and are expected to arrive here within the next week. As a result of the unexpected help we will be able to carry out all the ancillary work better in the future. God grant that all students may return from their vacation to their alma mater safe and sound! May He grant to all, teachers and students alike, the spirit of wisdom and understanding, and may He make our Christians ready to remember us also in the future with their intercession and their gifts!

Domestic.

The General Synod of Wisconsin and Other States, consisting of eight districts, and united with our Synod in Synodical Conference, held its biennial convention at Milwaukee, August 15-21. From the detailed report published in the "Ev.-Luth. Gemeindeblatt" we lift out a few communications which will be of special interest to our readers. Our sister Synod has the same duties and is in the same circumstances as our Synod. The opening sermon was preached by the first vice-president, Prof. J. Meyer of the synod's theological seminary in Wauwatosa, on Apost. 1, 6-9 on the evening of the first day of Synod. The subject of the doctrinal proceedings was a paper by Rev. Lehninger, of Plymouth, Nebr. on the subject, "Our Lutheran Educational Institutions a Fruit of the Gospel."

In the synodal address, the president of the synod, Fr. G. Bergemann of Fond du Lac, Wis. pointed out the difficult financial situation of the synod. Among other things, he said, "When we look at our financial situation today - and we cannot ignore it after all - we have to say: it cannot go on like this! We entered the biennium now behind us with the hope that the collections would cover not only the budget, but also the debt that existed at that time, if not completely, then at least in part. Our hope has not been realized. Our income did not even cover the current expenses. The old debt has not only remained, a new one has been added. No, it cannot go on like this! ... Hardly anyone would dare to say that the cause is to be found in the budget, that it is too high in view of the financial circumstances of our Synod. If we look at these circumstances, then we must say that in view of them a much higher budget could be covered. Our Christians are well-off. But there is a lack of giving. They lack giving. They have not learned cheerful, abundant giving, godly giving. Here is the cause. And this must be removed. This is the present emphasis of our work. But giving is not something learned. Right giving is life, inward, spiritual life, life of faith. And here there is only one means of learning it, and that is the gospel, which creates such life in us."

The Wisconsin General Synod is also engaged in seminary construction. Their seminary will also be moved from its present location in Wauwatosa, near Milwaukee, and rebuilt from scratch in another location, but again near Milwaukee. The plans have been drawn up, and the members of the Synod are busily collecting. Building site like building plan

is said to be immensely satisfactory. However, construction may not begin until the current debt of the Synod (\$289, 508.05) is paid off and the full amount necessary for construction is collected. It is expected, based on reports received, that the total collection now in process will exceed \$500,000. There were 50 students in the present seminary during the past school year; of these, 11 completed their studies and received a call to the preaching ministry.

At an earlier synodal assembly, it had already been discussed whether the president of the synod should also administer the office of a congregation in addition to his office as president. A committee appointed to discuss this matter in detail advised against detaching the presidency from the congregational office, for the following reasons: "That the presidency may not degenerate into a mere mechanical exercise of the powers of that office, but remain a truly spiritual one, so that a man may wait upon his office with his heart, with earnestness and pleasure, in the fear of God, this is more secure, for the sake of our great weakness, if he to whom the presidency has been committed is also in the church office, where he must daily deal with God's word, and is daily in intimate touch with the work, burdens, and necessities of the church office. Moreover, if we had a presidency without a church office, a new salary question would arise for the synod, and the budget would be enlarged."

However, so that one person would also be able to administer the office of president and congregation, the activities of the presidium were limited to the most essential and provisions were made for all necessary assistance. Bergemann was again elected as President, P. W. Bodamer and Prof. J. Meyer as Vice-Presidents, Pastors G. Hinnenthal and W. Nommensen as Secretaries, while the Treasurer is elected by the Trustees of the Synod.

Besides the Seminary at Wauwatosa, the General Synod of Wisconsin maintains three teaching institutions: the Northwestern College at Watertown, Wis. the Teachers' Seminary at New Ulm, Minn. and the Michigan Seminary at Saginaw, Mich. For all these institutions the necessary authorizations were made, partly for buildings, partly for teachers, in order to promote the external and internal development.

Each of the eight synodical districts is engaged in internal missions, and it is an extensive work that is carried on; 88 missionaries are engaged in the work. The Indian Mission in Arizona, on the other hand, is a general affair; in this mission there are at present nine missionaries, a teacher and a teacher's wife, and several Apaches working as assistants and servants to the missionaries. About 5,500 Indians of the Apache tribe are being worked on; there are weekly schools in three places, in which 133 children are taught.

The Synod also decided to pursue the church work in Poland, where O. Engel, a member of the Synod, stayed for a long time last year, and, if necessary, to send two preachers there on the basis of an emergency call sent to the Synod from Poland. Likewise, the physical need in Germany, for which the Synod has set up a committee and for which it has already collected \$36,000, is to be further helped.

According to the latest reports accessible, the Synod numbers 566 pastors, 625 congregations, 197, 914 souls, 139, 605 communicants, and 43, 788 voters. We in our Synod should do at least five times as much as the Wisconsin Synod, being about five times stronger in numbers. L. F.

A true Christian confession. "Christ's blood and righteousness are my adornment and my garment of honor; with them I will stand before God when I enter heaven," is the right Christian confession. By this confession Christians set themselves in opposition to all unbelievers, who reject "Christ's blood and righteousness," and adorn their souls with the foul garment of their own righteousness. And as unbelievers adorn their souls wickedly, so they also adorn their bodies as the flesh pleases, namely, with clothing that so rightly reveals their heart's disposition, their immorality, their lust, their lust of the eyes, carnality, as well as their hopeless nature. The fashion of our time shows clearly enough whose brainchild the world is.

Unfortunately, however, many Christians also conform themselves to the world in this piece. They do not dress according to the precept of the apostle: "Likewise also the women, that they adorn themselves in dainty apparel, with shame and modesty, not with braids, or gold, or pearls, or fine apparel; but as it becometh women that shew godliness, by good works," 1 Tim. 2:9, 10. Where this precept is not observed, it is not only a disgrace to the church, but also an offence to the world. The world then easily says, If Christians are, why do they display the same disposition, the same pride, the same immorality as we do? It is not necessary that Christians should wear special costumes, as some enthusiasts would have it. Christians should dress as befits their Christian state, with all humility, chastity, and fear of God. Thus they confess that they are not of the world. In this way, however, they can also "prove godliness by good works" by saving themselves so much that they also have truly beautiful gifts to spare for the church, missions, and "good works" of Christian charity. Good clothes are not expensive, but fashion costs money. Many a man pays more for a hat or for a skirt than he has the year to spare for his Saviour. This does no credit to a Christian or to his Saviour. A Christian is a steward of all the gifts God has given him; and in regard to all gifts he is to prove himself a good, faithful, godly steward. In short, take heed always to what the apostle says 1 Tim. 2:9, 10.

J. T. M.

On the passing of our Provincial President. Our churches have often held special services on the occasion of the sudden departure of our State President, in order to remind Christians of a word of God concerning their duties as citizens. We Christians, too, live in the world, and we, like others, have the weal and woe of the state at heart. And it is precisely because we are Christians that we can rightly counsel our fellow citizens. We can and should warn them against all idolatry of men, and call their attention to the fact that it is God who has the reins of government firmly in his hands even in his kingdom of power, who creates authorities, appoints and recalls kings. We can also tell them that nothing happens without God's knowledge and will, and that there is no blind chance in the world, but that everything is brought out according to God's premeditated counsel. We can also point out to them that the sin of the people is destruction, that God as a just judge punishes evil with evil, and that it is vain love and grace when he gives a country a good government. These are all things that an unbelieving world does not want to know and consider.

That the world is in a bad way is shown precisely by its attitude to the duties that belong to every citizen. Here, too, envy, selfishness, and self-centeredness prevail among the unbelievers, and the duties owed to the authorities remain unfulfilled wherever possible. It is therefore necessary that Chri-

The catechists should always remember what God demands of them as citizens of the state. They should therefore also diligently study the Bible and the Catechism, and pay particular attention to the "Table of the Household," so that they may learn again and again what is said therein "Of Worldly Authority" and "Of the Subjects. But above all, do not forget prayer. In our faithless times there is generally little prayer; but where there is little prayer, there is little blessing; and where there is no blessing of God, there is nothing but misfortune and ruin.

These are the right lessons that the President's death teaches us. God grant that we may heed them!

J. T. M.

State President "and Freemason. The *Christian Cynosure* writes about this, among other things: "We do not know at the moment whether he [the new President] is a member of a secret society or not. As far as we have news about it, he does not belong to any lodge. We have addressed this matter to his secretary; if any news should arrive from him, we would be glad to print the letter in the next number of the *Cynosure*. Recently, however, a young

Man: "If President Coolidge is not yet a Mason, we will soon make him one.' He then told me all Presidents must be Masons to keep the Roman out of the offices of State. "All Presidents have therefore been Masons,' he asserted. In history the man was not very well versed, and I would gladly send him certain books that might prove him wrong. We are very sorry to hear that President Harding was a Mason and joined all sorts of secret societies. The Lodge is certainly not a good influence on the young people of our country. Secret societies do not make good governments."

All confessing Lutheran Christians certainly agree with this judgment. The Lodge does not exert a good influence on the young and old people in our country. What a pity it is for the church, experience shows. Thousands have turned their backs on the Church or have not joined the Church because they have allowed themselves to be entangled in the web of the Lodge. And where churches reach out to the Lodge, it is mostly because such churches have abandoned the Christian doctrine of the substitutionary satisfaction of Jesus Christ and preach the same works righteousness as the anti-Christ Lodges.

But the other is also true: secret societies do not create good governments. Especially in a republic, all secret societies that pursue political goals must be harmful. Good lodge members are not good citizens precisely because they are slaves to their lodges. The Pope, with his proud presumptions, especially in worldly matters, is an enemy of the State. But the same enemy is also in the secret societies. Our Church does the State a service when it bears witness against the lodge system. J. T. M.

Good ads and false ads. Congregations rightly draw the attention of strangers and visitors to their services. Various means are used, such as the daily press, display boards, printed maps, etc. All these means have their full justification and should perhaps be used even more than is actually done. However, this must be done in the right spirit and in accordance with the true facts.

The following warning, which we take from a change sheet, is certainly worthy of attention. We read: "It has become fashionable in our time to give churches rather indicative names. One church is called

The Church of the Glad Hand', another 'The Church of the Royal Welcome', a third 'The Homelike Church', and so on. These catchwords lose their force and have just the opposite effect when the stranger learns that the church in question is sailing under a false flag. But if a stranger is received with open arms, and kindly met by word and deed, this is of more value than all the catchwords."

But there is something else to be said about this: sadly, so many churches forget what they are in the world for. A congregation is not an amusement or social club. It does not have to be concerned with making some strangers comfortable for an hour, or with making them cheerful, or even with providing them with entertainment. This does little for the strangers or the members of the congregation. When strangers come to church, they want and should have pasture for their souls, and this does not consist in empty friendly words, but in the preaching of the Word of God. A fine advertisement word would be this, "Here is God's word preached!" or, "Here sinners are shown the way to salvation!" or, "Here is found the word of the cross!" We rejoice that our churches indicate in this way. May God continue to give us his grace that we may continue to proclaim his word! We are to make sinners blessed! This is the duty Christ has charged us with. But how immense, how difficult, how almost unfulfillable in our God-estranged time is this duty! J.T.M.

A good hint. Labor Day has become a standing institution in our country. On this day ordinary business is at rest, and all laborers and employees are left to devote themselves to recreation. As is so often done, preachers have been asked on this occasion to make the Sunday before this day a Labor Sunday, and to preach on the "labor question." One paper comments: "We do not believe that the cause is served by this. The ordinary preacher, after all, does not know much to say on the subject, and will not throw much light on the solution of this difficult problem. It is wisest, therefore, to leave this subject to other men to treat. We think the best way to mark the day would be to preach a simple, powerful, and heartfelt sermon on the word and work of Him who said, "Come unto me, all ye that labour and are heavy laden; and I will refresh you," Matt. 11:28. Let us try this once!"

That this is good counsel no one will deny. The preacher is to preach God's word in the pulpit and not to try to solve political and economic questions. He has no profession for that. But he has a profession and office to instruct the souls entrusted to him from God's Word how a Christian should properly maintain his earthly profession. For this, however, there is no need of a Sunday for workers. Where, for example, a pastor preaches according to the Sunday Gospels and Epistles, he must also frequently treat this subject. The case shows in what embarrassment preachers often fall who preach according to free texts. We are not enemies of free texts, and we often like to refrain from treating the traditional pericopes; but whoever sees to it that all questions of doctrine and life are dealt with in the sermon during the church year, always follows the pericopes and finds in them hints and clues as to how he can teach his hearers "in all things, in all doctrine, and in all knowledge" (1 Cor. 1:4).

can make you rich. The preacher must be especially mindful of this. He who is guided in his preaching by the rules that are laid down for him in our country from all sides will not set the right table for his congregation.

J. T. M.

Abroad.

The following news about Germany has been sent to us by P. A. Stallmann from Leipzig.

about the newly founded preaching station in Minden, Westphalia, the report says: "In Minden, Westphalia, there was no orthodox Evangelical Lutheran congregation five years ago; not even a single member had strayed here. Curiously enough, the first family of the Free Church here was a parish family. H. Harms lived in the country near Minden with his congregation. But in order to get to his second congregation, he always had to travel through Minden, from where the railroad connection was good. Then it occurred to him whether it would not be better to transfer his residence to Minden. The plan was carried out, and after a short time a beautiful mission field opened up in Minden. Fr. Harms preached regularly in a school auditorium. Many children, even those whose parents do not belong to the Free Church, attend religious instruction, and a fine congregation has already been organized, which is constantly growing. About 160 listeners are found at the services "in, so that one carries oneself with church building plans. Thus God has blessed the testimony of a pastor." We add, "Thus God shows us once again that yes, we are not to hold back anxiously with the preaching of the gospel. He wants to bless the preaching of his word everywhere.

P. Stallmann writes about Thuringia: "In the Free Church movement in Thuringia, an important decision has now been made by the Higher Regional Court in Jena regarding church property. Several congregations who wanted to remain with the old Lutheran confession had, together with their pastors, partly completely, partly with a majority, partly also only with a small minority, broken away from the unconfessional state church, which had been welded together in the large Thuringian people's church to form a right-wing union, and naturally claimed their church property or, where they were in the minority, a claim to it. The court ruled that, according to the existing law, individuals, but not an entire congregation, could leave the union of the national church, and that the church, parsonage, and the like remain with the national church. Therefore, if our brethren wish to preserve the old gospel and have their children educated in it, they must sing with Luther: "Let go thither! . . . The kingdom must remain with us," and here, too, let the confession of the mouth be followed by the deed, namely, the renunciation of their accustomed places of worship. God grant them the courage to do so! What an unholy thing is the mingling of church and state!" We ask: Is not this decision also intended by God to be a blessing to the Christians in Thuringia? Certainly, if God gives them the greater, he will not lack the lesser, the meeting-place. For us rich Christians in America, however, the Lord is opening a door to powerful help.

about the work in Leipzig it says: "The Free Church congregation in Leipzig, similar to many of the congregations there, has taken a beautiful upswing. Ten years ago it numbered about 70 souls and was served from Dresden. Now it has something over 200 souls, and the missionary prospects are very good. However, one circumstance significantly hinders its growth: it has no church, not even its own hall,

but must make do with a room rented from the Young Men's Christian Association (Y. M. C. A.), which is quite hidden in a large business house. Who will help the stirring congregation to a home of their own, that they may continue to edify themselves in peace?"

We read about the seminary near Berlin: "Prof. D. Mezger has arrived there safely, to the great joy of the brothers in Germany, and has taken up residence in the seminary at Zehlendorf. D. Mezger will take over the following disciplines: Homiletics and Catechetics, Dogmatics, and History of the Lutheran Church in North America. New students are not to be expected now, as the school year begins shortly after Easter. One of the students will sit out the winter to help out in the mission in Berlin until Fr. Schlottmann will have arrived from Oakland, Cal. who has followed a calling to the work there. Our seminary is truly a jewel box. We cannot be thankful enough that God has provided it for us. Now, in the same way, a high school has come into our possession; the private high school of the Baltic Red Cross in Misdroy on the Baltic Sea has purchased several buildings with American funds, and these are administered by a board of directors of people from our Free Church. Everything is still in its infancy, but in time a beautiful planting ground will be established here, which will not only supply our seminary with sufficient material, but will also prepare our young people, who wish to take up a civil profession, for specialized studies in a Christian spirit." This report is followed by the request, "Hopefully, the representative of the Missouri Synod, whom the Synod has approved at Fort Wayne, will soon appear. He has great work to do, both here in Germany and in the neighboring Eastern States. In Poland the formation of Free Church congregations is imminent. We can do nothing there; for one thing we lack men and means, and for another Germans are not tolerated in Poland. But there is a promising field there."

Finally, the writer remarks: "God has always helped; and even if Germany must now empty its chalice of suffering down to the yeast due to the terrible devaluation of money and price increases, we are still confident and do not worry because we have already experienced God's gracious help so often. Thanks to the support we pastors receive from America, we have always managed so far, even if we have to limit ourselves quite a bit. Also, the successes (in the mission) that God has given us make us forget the sufferings, and if I were asked whether I would long for our former small, generally unpromising circumstances again, I would answer with "No, never! God has made all things good; to him alone be the glory!"

Certainly, where one thinks, prays and works in this way, God's blessing on the work will not fail to come. May God always strengthen our brothers in faith, hope and love!

J. T. M.

The following is reported about **the theological seminary of the Free Church in Berlin** in the last issue of the "Freikirche": "The Board of Supervisors met with the President of the Synod on August 6, at which we had the joy of welcoming Prof. D. G. Mezger, who, as professor at the theological seminary in St. Louis, has been granted a leave of absence by the honorable Missouri Synod to serve the church at our seminary. It is the heartfelt wish of all of us that God will bless this work and richly reward him and the dear Missouri Synod for their love. - In addition to other matters concerning the administration of the Seminary, the Board of Supervisors had to deliberate on the management of the Seminary. Since the work connected with this was of great importance to our

Since Prof. Stallmann's advanced age was making his work more and more difficult, and he also asked to be relieved in this respect, D. Mezger took over these official duties for the time being at our request."

Elsewhere in the same number it is announced that the following pastors and professors have been proposed as candidates for the office of director and professor at the Seminary by the various Free Church congregations: P. Dr. H. Koch, P. J. M. Michael, Praeses M. Willkomm, P. Theo. Reuter, Prof. Aug. Pieper, P. D. Th. Nickel, Prof. W. H. T. Dau, P. Dr. J. N. H. Jahn and Prof. D. Mezger. L. F.

From World and Time.

The terrible earthquake which has occurred in Japan, and of which all the daily and weekly newspapers have reported in detail, must give all Christians food for thought. Such earthquakes have followed each other so often in recent years and have been accompanied by such terrible devastation that one cannot help thinking that the earth is becoming rotten and old and its foundations are shaking. Thousands, even hundreds of thousands of people have suddenly been carried off; property worth many millions has been destroyed. We Christians know that such afflictions in the hands of the Lord are means to frighten the unbelievers, so that they may forget what serves their peace. The terrible calamity in Japan is also a terrible judgment of the great, holy God. Japan is a heathen country, whose inhabitants know from the works of creation that there is a God, but who do not seek the Lord, though they may feel Him and find Him, Rom. 1:18-20; Acts 17:27. 17, 27. And especially the more educated Japanese, who know something of European and American culture and education, in many cases nobly, haughtily and conceitedly reject Christianity, which is brought to them by the mission, and remain with their idols. "But the LORD is a true God, a living God, an everlasting King. Before his wrath the earth trembleth, and the heathen cannot bear his wrath," Jer. 10:10. "The LORD is a zealous God, and an avenger; yea, an avenger is the LORD, and wrathful; the LORD is an avenger against his adversaries, and who will not forget his enemies. ... He is the LORD, whose ways are in the weather and in the storm, and under his pillars are thick dust. ... The mountains tremble at his presence, and the hills melt; the earth trembles at his presence", Nah. 1, 2-6.

But such an earthquake is also a mighty sermon of repentance for those countries that have not been affected by it. We call our country a Christian country, but the great mass of its inhabitants live like the heathen, without God and without hope, in earthly sense and idolatry, in works of darkness and carnal service, which is hardly worse in the heathen world. If it is not a catastrophe like that in Japan that fills the front page of the daily papers, it is the reports of injustice and violence, of theft and robbery, of murder and manslaughter, of adultery and fornication. And the most and the worst are still hidden in darkness and night and do not come to light. Then God, through such a calamity, cries out as with a voice of thunder the word which the Saviour once spoke to those who told him about the Galileans whose blood Pilate had mixed with their sacrifice, that is, those whom the unjust? governor Pilate had unjustly and unjustly killed. governor Pilate without justice and

He said, "Do you think that these Galileans were sinners before all the Galileans because of what they suffered? Then said the Saviour, Think ye that these Galileans were sinners before all the Galileans, because they suffered this? I say, No; but if ye amend not, ye shall all likewise perish," Luk 13:1-3. This is true of all gross, manifest unbelievers; it is also true of all hypocrites and nominal Christians. Sin is the ruin of men. The way of sin ends in night and horror, in death and eternal damnation. Only the one who calls on the name of the Lord shall be saved, Rom. 10, 13. Oh that at least some who until now were safely walking towards the open abyss would be stirred up and brought to their senses by such and similar visitations!

Finally, such a terrible calamity is also a warning sign of the last day, the last judgment. The Lord has foretold that he will send before this great day of his all kinds of harbingers and signs, which are to remind us again and again, so that this day will not overtake us unprepared. For suddenly, like a thief in the night, just like this terrible earthquake in Japan, the Day of the Lord will come upon all who dwell on the earth. And just also all kinds of horrible occurrences in the world of men and in nature are to point us to this great day. War and war cries, bloodshed and costly times, storms and floods, fires and earthquakes - all are signs of the Last Day, Matth. 24, 6. 7. How these signs have increased in the last decade! So now the Lord, through this terrible catastrophe, through this earthquake and these flames of fire in Japan, is calling out to the people with a mighty voice: The Judge is at the door! The Lord is near! The Last Day is coming! Oh that this voice would not be ignored! May we Christians also respond to this call with our heads held high: "Yes, come, Lord Jesus!

JEsus, the house friend.

The four evangelists tell us that in Galilee as well as in Judea great crowds of people followed JEsu. He taught much in the open; he stood at the Sea of Galilee, he climbed mountains, he walked through the country: everywhere the people followed him. They wanted to hear his words, many also sought help from him in bodily need and sickness. And JEsus never repulsed the multitudes, never joined in their contempt, still less despised them. When he saw the crowds, he was seized with intimate compassion for the many starving souls. They were like sheep without a shepherd. He therefore gladly scattered the seed of the divine Word in this vast, open-air field, and never grew weary in his effectiveness. He preached powerfully, urgently to the heart, earnestly and soothingly, not like the scribes, always awakening, seeking and saving the erring.

But then there were also hours and days in the life of Jesus, when he withdrew from the crowd and stayed in the quiet circle of a family. He knew that the masses would gather, but that only a few would really accept him and his word into their hearts. He knew that it was his task to go after the individuals, to care for the individual souls, even if he had to leave ninety-nine standing. He allowed himself to be invited to the house of the young married couple in Cana. Here he spoke many a word that was of lasting value to all the guests, apart from the fact that at the end he performed his first miracle and revealed his glory to all those present. To Zacchaeus on the mulberry tree he calls out:

let the hatred and enmity of the world shut our mouths, hinder us from confessing our faith in our dear Lord Jesus? Certainly not! Luther once said that the cross is the "color of the Christian's court"; he wants to say that it is precisely by this that one can recognize whether a man is really a disciple of Jesus, whether he belongs to His retinue, the army of His brave fighters, when he must endure cross and persecution for the sake of his confession. A deserting soldier is justly considered a traitor. And a Christian who denies his faith to escape the hatred of the world has broken his baptismal vows and betrayed his Savior. - Warning and at the same time encouraging, the Saviour calls out to his Christians: "You must be hated by everyone for my name's sake. But he who perseveres to the end will be saved. If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake shall find it," Matth. 10, 22; 16, 24, 25.

Let us therefore pray diligently:

If my flesh and blood is despondent, If the
world will bind my tongue, I shall be
chased to and fro Like a light reed by
winds, If persecution comes upon me, Oh,
then make me confident!

_____ J. A. F.

From our Inner Mission in Montana.

One of our missionaries, J. A. Schamber of Havre, Mont. reported to his commission in the summer, as follows:

"I will gladly comply with your request to give you a brief overview of my sphere of activity here.

"My mission parish, usually called that of Havre, extends over five counties, and I serve 11 wards in it so far. Other places are yet to be visited. The whole area was formerly pasture land (ranches) and should have remained so. But it was opened to settlement, a tremendous boom began, and many people, attracted by the almost all-promising pretenses - pretenses would probably be more accurate - sold their property elsewhere and moved here. Among them, of course, were Lutherans of all shades. How long our Synod has been at work here, you, as chairman of the Mission Commission, will know better than I, since I have not been here so long, nor have I been in this Synodal District before. Now, as I write this, there are two Norwegian pastors working in this area besides me.

"The little communities gathered here have never become independent. The conditions were never like that. There were good harvests in the first years, not regular, of course, but it was still possible to get by. Our people then bought building lots, and in the years 1917 and 1918 two, perhaps even three churches would have been built. The year 1916 was still a mediocre harvest year, but from 1917 to 1921 there were many bad harvests. So just in the time of war, when grain prices were high, our people had to buy instead of selling. Discontent and hope

Many left, richer in experience, poorer in purse. Among them, of course, were Lutherans again. Nothing came of building churches. Two congregations could not pay for their building sites and let them go, and the third does not know whether it still has its building sites and no longer cares about them. In my whole area, therefore, I do not preach in a church of my own, but in schoolhouses, private dwellings, abandoned buildings and even in a mortuary (undertaker's parlor) and, if it can be done, in sectarian churches. We are always happy and satisfied here if we can only find a place to stay. What more shall I write? The people here are poor in earthly goods, all deeply in debt; mortgages is an expression familiar to every four-year-old child here, and in many places people fear mortgage more than anything else, that is, they see themselves 'foreclosed'-the property is lost. My predecessor here gave out clothes in some places. During the last Christmas week Christmas-seals for the Red Cross were sold only here in Havre, nowhere else in the whole county, for the sake of the oppressive conditions, as the committee expressly announced. In school circles in the countryside, shoes and clothes were distributed again.

"In 1922 there was another harvest. But as the threshing season approached, all kinds of usurers and collectors followed the machines at every turn, and the poor people were left with nothing if they could not outwit their oppressors in some way. I could go on and on here, but that is not within the scope of this report. This year things look bleak. Locusts are appearing in a devastating manner. Whole stretches of land have already been devastated. Cattle are being rounded up in places to be sent away. State and county authorities, united with the farmers, are struggling against this pest, so far with little success. One of our Lutherans had his vegetable garden completely destroyed in fifteen minutes. One must have seen the swarms to form an idea of the situation. Three-fourths of my territory has already been affected. The men, among them family men of more than 50 years, are leaving to seek work elsewhere, chiefly in the lumber-camps, more than 250 miles west of here.

"The good Lord knows why He is doing this, why He is visiting us like this. We must and should surrender to it in faith. It is hard, very hard, and often we are afraid for comfort. We must always wrestle with God in prayer, and that is good, because it brings us closer to him. Many a one now knows how inadequate we human beings are even in earthly things; but many a one also tries to smother his sorrows in worldly lust. The dance floor has its regular visitors, as do the 'movies', the changing picture theatres. A veritable satanic service is now going on in Shelby, hair-raising; the pen may not describe it. I have not yet succeeded in finding a clue there. Many impoverished farmers and others are going there now, and are being drawn into the maelstrom with them. A meeting place is not to be had. Day and night it floods up and down. So the devil is on the plan-shall we clear the field for him? With the greatest good that the world has ever seen, with the blood of our Lord.

Shall we, dear souls of Jesus Christ, give them up to the devil without a fight? Shall the devil, who desires only our destruction, triumph and laugh at JEsu Christum, who gave himself up for us? It almost seems so, for in the last number of The Lutheran the Commission on Domestic Missions reports a deficit of \$50,000. It would be too depressing indeed if, as a result of this shortage, we should be compelled to curtail our work instead of extending it.

"Those who think the people here sacrifice nothing for church purposes are very much mistaken. I was inducted here October 29, 1922, and since that time this mission parish has raised for salary \$173. 18. In addition to this there are small collections for synodical purposes. Many a man has given of his poverty there.

"The missionary work is delightful. Among my hearers are Germans, Englishmen, a Frenchman, Irishmen, Scotsmen, Norwegians, Swedes Danes, Icelanders, Dutchmen, an Italian, and two - Negroes. Among them are Lutherans, Catholics, Methodists, Presbyterians and Holy Rollers. We have God's promise that His Word will not return empty, so certainly not here. But shall we keep with our work, perhaps losing what we already have?

"Time is pressing; I must get ready for my journey. Today, Saturday, I leave for Rudyard and Goldstone, and will not be back here in Havre until Tuesday next week. On Thursday I have announced services at Cut Bank, 129 miles from Havre. Wife and children I must leave alone during these journeys. So it goes on and on. But my work is absorbing: being poor with the poor, making eyes moist as other people tearfully lament their suffering, comforting and encouraging. I used to stand by independent churches, but I never found the satisfaction there that I do now in missionary work."

To the ecclesiastical chronicle.

From our Synod.

Our seminary in St. Louis opened the new academic year on September 12. Almost all of the more than 300 students were present; in addition to the members of the faculty, a number of our pastors from the city and from out of town and other guests from the synodal district took part in the opening ceremony, as is becoming more and more noticeable from year to year. After the singing of the hymn "Begin your work with JEsu", the President of the Institute, Prof. D. F. Pieper, gave a speech which impressed upon the present and the new students the importance and the right way of their studies. May God the Lord hold his blessing and protective hand over our Seminary and over all our institutions, which are now in full swing again! May He grant the assistance of His Holy Spirit for teaching and learning, and keep all from false teaching and evil living!

L. F.

Forty-five years as theological professor. In these weeks of preparation for our large collection, when we think especially of our seminary in St. Louis, we also do not want to forget a fact which must also move us to give thanks. The president of our seminary, Prof. D. F. Pieper, celebrated his forty-fifth year of teaching in June.

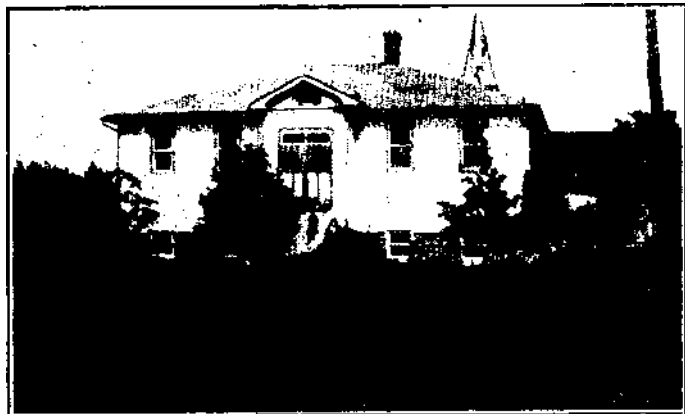
He has completed his second year of teaching and has now entered his forty-sixth year in spiritual and physical freshness. He is thus, as far as we know, the senior among the Lutheran theology professors of our country (not, as was recently read in American and German papers, Prof. D. H. E. Jacobs of the Seminary of the United Lutheran Church at Mount Airy near Philadelphia, Pa. who has held his chair for forty years). D. Pieper was elected professor at the convention of our Synod, which met in St. Louis in the year 1878, from May 15 to May 25, arrived here in St. Louis, as reported in the "Lutheran" of October 15 of that year, on October 1, and was warmly welcomed by the teachers of the institution as a colleague, and by the students as a teacher, at a reception ceremony in the auditorium of the Seminary. Such a long theological teaching career has not yet occurred in the history of our Synod. Neither Walther at St. Louis nor Crämer at Springfield have quite equaled it. In these forty-five years D. Pieper has taught not merely hundreds, but thousands of students, instructed them in right theology, and trained them to be preachers of the gospel. The number of candidates who have come out of our St. Louis Institution during these forty-five years, and who, almost without exception, have entered the service of the Church, amounts, accurately counted, to 2581. The smallest number of candidates in one year was 22, in the years 1879 and 1888; the largest number in one year was 106, in 1922. These are figures which must certainly move every one who loves Zion to fervent praise and thanksgiving to God. L. F.

Ecclesial Workers for South America. On October 6, Fr. A. Lehenbauer will leave New York with his family to return to his parish in Brazil. He has had a year's home leave, spending part of it in Europe and the last half year here in our country. He has also visited our synod in Fort Wayne and has lectured back and forth in our congregations. With him will travel candidate Fr. Harre and his young wife. Fr. Harre finished his studies here in St. Louis in June and is now following a calling to Argentina. May God guide the travelers happily to the place of their destiny and set them to rich blessings! The two candidates E. Plaß and Alfred Meyer, who left already on June 30, have arrived happily in Porto Alegre and, as they write, are "hard at work". Both are assistant teachers at our seminary there. Through their entry into the work at the institution, the vacancy that has existed for some time has again been temporarily filled. This work is especially important for the future, since the Brazilian District wants to and should train its own pastors and teachers. Therefore, when we pray for our teaching institutions, we want to remember especially the Brazilian institution, because this teaching institution is of great importance for the right healthy development of our South American church system. L. F.

Dedication of School. With praise and thanksgiving to God, Trinity Church in Nashville, Ill, was able to dedicate its newly built school to God's service on September 2. A double service was held in the afternoon. The local pastor, C. P. Rohloff, preached in German on the basis of Ps. III, 10, and showed that the main task of our Christian church school must always be that our children learn the fear of the Lord in it, and then also be educated to walk in the fear of the Lord. Father Glahn of Hahlen, Ill, preached in English on the basis of Eph. 6:4, and showed the great blessing of a Christian church school for Christian children. The local pastor performed the consecration act. The songs of the choir, the Walther League and the school children, under the direction of teacher F. Eberhard, embellished the celebration.

The school is a wooden building 38X50 feet. On the ground floor is the room for heating apparatus, kitchen, and a large room for the youth club. On the main floor are two nicely furnished classrooms, the larger of which has room for 80 and the smaller for 45 pupils. Thanks to the kindness of the builder, Mr. H. Horbkes, the building was erected at a cost of \$5875.

Our Walther League has participated with great zeal in the erection of the new school. It purchased the lot from which the school was built for \$450, defrayed the cost of the heating system and the 75 single-seat new school desks. The two women's clubs provided electric lighting and window curtains for all the rooms.



New Trinity Church School at Nashville, Ill.
(P. C. P. Rohloff.)

Thus our congregation now has good and well-equipped facilities for its children and youth, and at the same time bears witness to the fact that the congregational school is dear and valuable to it. God keep and bless our own as well as the parish schools of the whole synod! C. P. R.

Domestic.

The Lutheran Norwegians of our country, who number about 400,000 members, want to erect a **special memorial and jubilee building** in our federal capital on the occasion of the centenary of the beginning of Norwegian immigration. The building is to be completed by 1925 and will contain a large hall for Lutheran conferences and two worship rooms. St. Olaf's Church in Washington, D. C., will donate the property, and collections will be taken throughout the country for the construction. Later, a library of Norwegian literature will also be built on the property. The whole monument is intended to call attention to the importance of Norwegians in the development of this country. May the Norwegians on this occasion also remember the blessings they have enjoyed in large part through their contact with D. Walther and other confessional Lutherans in this country! The Lutheran immigrants who stood firm on Scripture and confession have brought to our country a blessing that is of lasting significance. This importance must always be emphasized. J. T. M.

An honorable judgment on Luther and the Lutheran Church was recently afforded by a writer in the *Christian Century*. The Judgment on Luther reads, "For Luther, the letter of Scripture was God's Word; he made no distinction between the gospel contained in Scripture and Scripture as such." What is meant by this is clear. It is repugnant to the writer that Luther put his finger on the Scriptures and declared, Thus saith God! Thus say and thus read the words! It is also repugnant to him that Luther did not want to know of any other revelation than

of those which God gives us in his Word. For Luther the whole book of the Bible was God's word, beyond which no word of God, no new revelation is to be expected for us Christians in the New Testament. This the writer reproves. Because of this position of Luther's, the Lutheran Church had become an institution with beliefs and traditions just as fossilized as the Roman Church. Because of this position, Luther, like his church, denied the community of faith to all who stood on a different confessional standpoint. Because of this position, the Lutheran church was seduced into worshipping Luther and the confession. Because of this position, the Lutheran Church's confession of faith is now much too narrow. The Lutheran Church exalts faithful adherence to theological and ecclesiastical tradition over the testimony of reason and conscience. That the Lutheran church has grown in spite of this is because people are usually better than their confessions.

A few remarks on this. What the Reformed writer censures Luther and the confessionally faithful Lutheran Church is precisely what he and his Church glory in. God only grant that the letter of Scripture may always remain God's Word to Luther's church, and that it may never and never distinguish between a gospel that is to be contained in Scripture and Scripture itself! May her creed remain as narrow as the word of Scripture, and may she forever deny all communion of faith to all those who do not acknowledge Scripture as their source, rule, and guide! Then she will not be a petrified city of God, but one firmly founded on the rock of the Word. Then it will grow, not because Lutheran Christians are better than the confessions, but because their confession is the word of the living God. Nor will it then idolize Luther or worship the Confessions, but it will thank God for having provided it with such an excellent teacher of Christ and such an excellent testimony of Christ. Our confessions are much better than we Lutheran Christians can ever be. Unfortunately, we too pay too much attention to what reason or an erring conscience wants to tell us. We are also often sluggish and lax in testifying to the truth. But our confessions are based on God's Word and are truth. J. T. M.

"The rare confession of the Presbyterians," writes the "Lutheran Herald," "or rather, their crooked, impractical position on the confessional question, has come into the light since the General Assembly of this spring. We are not even thinking of the bitter struggle between the Fundamentalists and the Liberals, for here it is only a symptom, while the real pathogen remains unmolested. The Presbyterians take pride in the fact that they have a Confession of Faith, but that no private member is ever compelled to subscribe to any form of it. As it has been, is now, and, it is promised, shall remain in the future, the Confession of Faith binds only the preachers and the ruling elders, that is, the structural office-bearers of the church; only these, according to the Presbyterian Constitution, are subject to examination in matters of doctrine. In the individual member nothing is required but discipleship of Christ? and the honor of his Christian life-whatever that may be. The Presbyterians, then, need the Confession of Faith, not as the foundation or unifying bond of their church, but as a sum of doctrines to be presented to the hearers, and, where possible, made acceptable. There is no actual decision and agreement on the part of the members. So there is always something unfinished, half-finished in the background. When they hold dissenting doctrines

they have a perfect right to do so, for no particular confession is ever required of them."

Rightly is this crooked position on the confession question condemned. A church which does not commit all its members to a certain confession has no confession at all, and is open to all false doctrines. This is now experienced not only by the Presbyterians, but also by the Baptists in their struggle against their unbelieving preachers, professors, and laity. In vain, therefore, do the so-called fundamentalists fight against the liberals; the latter have as great a right within the community as the latter. As long as they profess to be "disciples of Christ" and to "honor their Christian lives," they are members of the communion in question, let them believe what they will. We Lutherans, who are so often ridiculed for our emphasis on the necessity of Christian confessions and the obligation of all our Christians to the same, certainly have every cause to be thankful that by God's grace we stand firm on "Scripture and confession." J. T. M.

Am I a chosen child of God? There are men who feel called upon to expound on religion in the daily press. Most of what we have read from these men is not only empty straw, but downright pernicious false doctrine that denies God's Word. Therefore, one does not get one's religion from the daily newspaper, even if what is said seems to be true at first glance. Only a few sentences are really written in such a way that they accurately reflect the teaching of Scripture. This is also true of the following statement. One of them writes: "Many people are concerned about whether they are elect or not. They think of the words of Christ, 'Many are called, but few are chosen,' Matt. 22:14, and then say, 'If I am chosen, I shall be saved; if I am not chosen, I shall go to hell; I must simply wait for the future.'" To take the doctrine of election by grace in this way is to make God a liar. For when Christ says, 'Come unto me, all ye that labour and are heavy laden,' Matt. 11:28, he means it. Otherwise people do not speak and act so foolishly. They do not say, 'If I am to keep well, I will keep well, no matter how I live.'"

So far what has been said is true. But what follows is not true. It goes on to say, "If there are things we desire, we do something to obtain them. We strive for them. This is also true in regard to spiritual goods. God has chosen all who convert, believe, and strive to live a holy life. Let one fulfill these conditions and be assured of election." This last counsel, as well as the preceding exposition, is wrong. According to Scripture, God has chosen us to faith with all its fruits. "As he hath chosen us ... that we should be holy and without blame before him in love," Eph. 1:4. First, according to Scripture, comes election, then, as a consequence, faith. That a sinner comes to faith is not his own merit, but the same grace that was active in his election. This grace must work faith in the sinner, because the sinner cannot be converted. He is by nature dead in trespasses and sins, Eph. 2:1. The counsel given, therefore, does not apply. A man may well meet human conditions here and there; but he cannot meet the divine conditions to salvation: he cannot by his own power believe, be converted, and lead a holy life. Nor can he be sure of his election and salvation by his own works. The sinner becomes certain only when he puts his election and blessedness into JEsu's hand; in JEsu's blood and wounds lies the certainty of our election. This truth the writer did not grasp, and therefore his counsel turned out wrong. In short, one does not get his religion from the daily press. J. T. M.

Abroad.

The need in Germany. Prof. D. Mezger writes: "The misery is becoming greater and greater. By the tremendous fall of the Mark, which still continues, prices have risen terribly, in many cases to a greater degree than the Mark has fallen. When I came to Germany (at the end of July) prices, measured by the dollar value, were in most cases very low. That has changed a great deal. Now (at the beginning of September) the prices, also in many cases those of the means of living, are in many cases equal to our American prices, sometimes they even exceed our prices." Especially the middle class, intellectual workers, civil servants, teachers and pastors, will be hard hit by the emergency, not to mention the incapacitated, the old, the weak and the sick. What the winter will bring, how that will finally turn out, God alone knows. It seems that a catastrophe is inevitable. Our representative over there asks that "the physical help in America not diminish, but continue at an increased rate. It is sorely needed, perhaps more needed than at any time since the so-called peace." Ah yes, he who can help, let him help Let us not grow weary in this work!
D.

A very moving letter of thanks was sent to our New York Relief Committee by a mother of a children's home in Germany, i.e. the head of an orphanage. Our Relief Committee has been sending food to this orphanage regularly over the past few years. When pastors read such a letter to their congregations, especially when the congregations have done little or nothing to help the physical needs in Europe, it will surely bear fruit. The letter states, among other things:

"It is a right need of my heart to send you a few lines. Now, in the time of greatest need, my thoughts often go especially to you, and I cannot help but be full of gratitude. The situation of our poor fatherland is shocking to behold; poverty and misery confront us in the streets, hatred is written on the faces of the people. A tormenting, cramping, fleeing, and grinding is swirling around everyone. A stupor and indifference are also spreading; no one knows any longer how to put up with this time, how to bear it. The plight is now too cruel, too dreadful, and yet we do not know how hard it is yet to come! What can we but say to ourselves again and again, what can we ask for each day anew? Nothing but a brave, quiet heart, which still, and in every hour, has a 'Nevertheless!' God's ways are wonderful, and his goodness endures forever! This cheerful, strong faith must be our support when the floods of sorrow and grief are about to crash over us. We are such poor human beings, such insignificant little creatures - must we not be reminded of this again and again, especially in these months?"

"Oh, it is a very hard test that our Father is now putting us through; now it depends on how we take it and understand it. Prayer and imploring for strength and patience is the only thing we can do. . . .

"I may calmly assure you that it was only and solely your valuable shipments that rendered us such great services during all these years. If we had not received gifts of various kinds from our dear Lutherans, I am sure that we would have had to struggle with far greater difficulties and would hardly have been able to perform in this crisis. Therefore, you hardly suspect with what infinite gratitude I remember your generous help. But it is also for this very reason that I take the liberty of asking you again: Help us now in our distressed situation! Continue with your kindness and love for our children's home!

In retaliation, we can only ever bring you our heartfelt gratitude. Our sixty children shall be witnesses of it. " L. F.

Luther and Zwingli. During the last week of July this summer, the so-called World Alliance of Reformed Churches, comprising thirty-eight church bodies in twenty-three different countries, met with numerous participants from all over the world. Prof. Dr. Curtis of Edinburgh presided. The leader of the Lutheran Church of Sweden, Archbishop D. Söderblom, showed his personal sympathy by sending a special representative to the meeting. The negotiations were mainly concerned with the questions of support for the threatened churches of Central and Eastern Europe and the restoration of peace among nations. What was decided on these questions deserves recognition, of course. It was agreed to give strong support to the needy churches and to work together to "settle all disputes among nations by means of reconciliation and the arbitration of an enlarged League of Nations". But the unionist attitude displayed by the World Federation cannot be endorsed by a confessing Christian. We read about this: "The Lutheran World Convention meeting in Eisenach in August was given a fraternal greeting by the chairman of the World Alliance of Reformed Churches. For just as the Reformed churches of the world, with few exceptions, are united among themselves, so they wish that the whole of Protestantism, irrespective of its differences, should become conscious of its unity. The names Zwingli and Luther, it was pronounced, standing fraternally side by side on the Zwinglisten at Kappel, must never again be party names in the Church of the Reformation."

It should be noted that overall Protestantism can never "become conscious of its unity," precisely because such unity does not exist. What Luther said about the other spirit of his opponents is still true today. Yes, it has become much worse with this in our time. Even the Reformed churches of the world are not united among themselves, but are divided into parties, some of which have become quite unbelieving. They are united only in their indifference to the fair teaching of the Word of God. But this is also true of the Swedish Archbishop Söderblom and of many representatives at the Lutheran World Convention at Eisenach. Where this spirit of unionism and contempt for the teachings of Christ prevails, however, Luther and Zwingli are thrown together and let "them stand fraternally side by side." But to a Christian who loves God's Word, this spirit is heartily abhorrent. He knows that such a spirit will lead to the ruin of the church. J. T. M.

Dante and the eternity of the punishments of hell. As is well known, the Italian poet Dante in his *Divina Commedia* ("The Heavenly Play") also described the awfulness of eternal punishments in hell. But what Dante writes about hell in his poem he did not take from Scripture, but from his imagination. Dante tells us more about it than Scripture itself. It is not correct, therefore, for an Adventist paper to write, "His description of the punishment of sinners is orthodox, that is, in accord with the doctrines of most churches." This is not in accord with the facts. Of the punishment of hell the Scriptures tell us only that it is eternal and exceedingly terrible; and this we are told not only by Moses the lawgiver, but by the Saviour himself, when he says, "But rather fear him that may destroy both soul and body into hell," Matt. 10:28. So then Christ's disciples also are to believe as well as preach this doctrine. Therefore, when the Adventist paper goes on to write, "It is hard to say who does the most harm, he who has no

punishment, or that which teaches the eternity of hell's punishment," and then adds: "Both doctrines are false, and most shamefully pervert the Bible doctrine of God and his eternal grace over the lost world of sinners," it thus proves by what spirit it is animated, namely, not by the spirit of godliness, which believes, but by the spirit of falsehood, which denies God's word. On the one hand, it is true that God is infinitely gracious to sinners; his grace is so immense that human words cannot describe it. Moses boasts of this grace: "O Lord God, merciful and gracious and patient, and of great grace and faithfulness, who shonest mercy in a thousand parts, and forgivest iniquity and transgression and sin," Ex. 34:6, 7. At the same time, however, the same man of God emphasizes the other, namely, the terrible wrath of the holy and righteous God against sin. Moses continues in the passage quoted, "And before whom no man is innocent; who visiteth the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation," v. 7.

Both, therefore, we must hold fast on the basis of Scripture: grace and wrath, the eternal reward of grace and the eternal punishment of wrath. Only those who teach both do a labor of love to sinners: they rouse the secure, proud, self-righteous flesh, and restore the brokenhearted sinner by the message of God's grace in Christ. Adventists have fallen away from Scripture both in this piece and in the vast majority of doctrines they present. J. T. M.

The first evangelical martyrs.

When we celebrate the annual Reformation festival again this month, and now every year since the Reformation anniversary in 1917 we remember what happened four hundred years ago in the history of the Reformation, then this year we are reminded, among other events, of a very special event. In the year 1523 the first martyrs of the Lutheran Church laid down their lives for the truth of the Gospel, sealing their loyalty to Christ and His Word with death at the stake. These were the two Augustinian monks Heinrich Vos and Johann van Eschen in Brussels in the Netherlands. They belonged to the same monastic order as Luther, the Augustinian Order, and had heard of the new teaching of the Gospel, which the Augustinian monk Martin Luther preached in word and writing in Wittenberg, and were convinced, together with other Dutch Augustinian monks, that in their brother Martin in Wittenberg they possessed the God-sent leader, the spirit-anointed prophet, who would lead Christendom out of old, long-lamented troubles. And they made no secret of their conviction, proclaiming the new doctrine to a large audience of the people. But especially since the Diet of Worms in April and May of 1521, the papal church was determined to eradicate the evangelical doctrine, and threatened those who professed it with fines, scourging, and burning. After the Diet of Worms, the man who had written the Edict of Worms came to the Netherlands, in which Luther was condemned as a heretic by the pope and condemned that no one should give him food, drink, or shelter, but that whoever could seize him should hand him over to the emperor as a prisoner. This was the papal envoy Jerome Aleander, who put all his ambition and craftiness into crushing the Lutheran heresy in the Netherlands, so that not even a spark

should be left. He wanted to have half a dozen heretics burned to deter the others, but the emperor told him that one or two would suffice. And while in the persecution that now arose some of the Augustinian monks fled, others were persuaded to recant, some remained faithful until death. These were Heinrich Vos, Johann van Eschen, and Lambrecht van Thorn. Of their fate we find such a beautiful account in an article of the "Allgemeine Ev.-Luth. Kirchenzeitung" that we reproduce it verbatim with some abridgements. It reads:

It was July 1, 1523, and a tribune was erected in front of the Town Hall of Brussels. On it sat the chancellor of Brabant, the inquisitors, the theological professors of Louvain. The mendicant orders came with cross and banners, the abbots in vestments. An altar was erected on the tribune. Before it stood the three Augustinians in priestly vestments. A full hour passed over the sermon of the Minorite gardian and the prayers of the bishop. The three are seen absorbed in devotion. Two of them are elderly, bearded men, the third a still young, handsome person with a smooth face, who attracts the attention of all by his touching devotion. "He will be obedient unto death," was heard from him, as his priestly garments were stripped from him, and with them his priestly dignity. The same thing happens to the others. Then Lambrecht van Thorn is taken away and does not reappear. He disappeared in a dungeon and died there, as far as is known, in the year 1528. The other two are persuaded to the last moment to recant. They reply that this is the day they have long desired. "We believe in God and in the Christian church; in your church we do not believe." Stripped to the shirt, each stands at his stake. As they light the woodpile, one is heard to say, "Methinks they strew roses under me." As much as one could judge, says the old report, from their gestures, forehead, eyes and whole face, which sometimes reveal the inner man more than the tongue (the spoken word), the martyrs were steadfast, unbowed courage. Who of the torture were spared nothing. The flame attacked slowly, one does not know whether by chance or because the executioner wanted it that way. One could still hear the two of them praying, in Latin of course, the "Te Deum laudamus", the so-called Ambrosian hymn of praise to the Holy Trinity, "one verse after the other", that is, in liturgical alternation:

Lord God, we praise you;
Lord God, we thank you,

- with the ending:

Have mercy on us, O Lord God! Have
mercy on us in all our troubles! Show us
your mercy, How our hope stands by
you!

From the flaring flame the voice of prayer was smothered.

A horror probably settled over the watching crowd. At the same time, some people certainly got the impression that such faithfulness to death was something great.

To lessen the effect, the people were led to believe that the two martyrs had recanted by a miracle of the Virgin Mary at the last moment. "Lies!" adds an old report. The Chancellor of Brabant confessed: as many as he had seen executed, he had never witnessed such a death.

Luther was deeply shocked when he heard what had happened. How close the same fate had been to him! And now his brothers in the order were going the way of martyrdom! He wept,

that he himself was not worthy to die for his teaching. But he found the right expression for the movement of his mind, not the tone of angry agitation, which he could also occasionally strike, nor the tone of soft lamentation, but the tone of thanksgiving and joy that his testimony of truth had been granted the highest probation. He wrote to the "Christians in Holland, Brabant, and Flanders": "Praise and thanks be to the Father of all mercies, who at this time again lets us see his wonderful light! . . . This joy, my beloved, you not only share, but you have become the most distinguished in whom we have experienced such joy and delight. For it was given unto you in the sight of all the world, not only to hear the gospel, and to know Christ, but also to be the first to suffer shame and hurt, anguish and distress, imprisonment and peril, for Christ's sake, and now to have become so full of fruit and strength, that ye have shed and confirmed it even with your own blood. . . . O how contemptibly the two souls were put to death, but how gloriously and in eternal joy they will return with Christ! . . . Oh, how small a thing it is to be ravished and put to death by the world! . . . What is the world against God! Blessed be God for ever and ever, that we have seen and heard true and holy martyrs, who have hitherto exalted and worshipped so many false saints. We here above have not yet been worthy to become such a sacrifice to Christ, though many of our members have not been without persecution. Therefore be of good cheer, and let us give thanks unto his great signs and wonders, which he hath begun to do among us."

Luther has set an everlasting monument to the two brothers Heinrich Vos and Johann van Eschen. Here, at the commemoration of their death, his poetic vein stirred, and the first song that flowed from his harp was dedicated to the martyrs of Brussels. It is the "Song of the Two Martyrs of Brughel, Burned by the Sophists of Louvain, Done July 1, 1523," and begins, "A New Song We Lift." After he has described how one tried in vain to make them weak and to take away their priestly garments without being able to take away their right priestly dignity, how they confessed their evangelical conviction and ended in the fire with the praise of God, he closes with words full of holy defiance and victorious confidence:

The ashes will not cease, they dwell
in all the earth: Here no brook, hole,
pit, nor grave can help,
She crushes the enemy.

The one he got in life by killing
He has urged them to be silent, They
must be caught dead in all places
With all their voices and tongues.

Nor let their lies adorn the great
murder, They pretend a false poem,
Their g'wists do them press.

The saints of God even after death
To be blasphemed by them, they say, in
the last trouble The boys still from earth
shall have converted.

The last' one lie, after all, you have it no
pious. We shall thank God in this, His
word is come again.

The summer is hard at the door, The
winter is gone, The tender flowers go
forth;
He who has begun this, He will probably
complete it. L. F.

A devout, faithful reader.

A pastor of our synod writes: The "Lutheran" has lost one of its most faithful friends and readers. The weary pilgrim has gone home and is now looking at the Lord whom he loved so much and of whom he loved to read. He was an inmate of an extra-

a hall where the youth can enjoy themselves under Christian supervision, in Christian company and in a Christian manner, where the members of the congregation also have the opportunity to get to know each other better at social gatherings and to strengthen the bond of love that unites them.

The dedication ceremony, which took place on October 7, turned out to be quite an impressive one. Friends and fellow believers had come from all sides, and in a crowded church Father W. Hallerberg, Mission Director of the Western District, preached in German. Then the congregation proceeded in orderly procession to the new school, where, after the doors had been opened by the local pastor, an English address was delivered in the auditorium by Prof. W. A. Maier. Both preachers emphasized the importance of our parochial schools, especially in our recent, sorrowful times.

The school building is 56 feet wide by 102 feet long, two stories high, with a nine-foot ground floor. It is constructed of red brick with terra cotta ornamentation, the foundation of rubble stone. On the first floor are three spacious, light, well-ventilated school-rooms, a conference-room, and a smaller hall for parish and club meetings. Upstairs is the large hall, which seats 750 people comfortably, and a well-equipped kitchen for social purposes, while the ground floor houses a bowling alley, a playground for the children, and the steam heating system by which the church and school are heated. The cost, including the interior furnishings, amounts to about \$60,000, to which must be added \$7000 for the purchase of a suitable plot of land.

But may the Lord also stay with this church and school with His grace and His word, and may this school also be a blessing to many!

Th. L.

Lodge, Lutheran congregations, and the "Lutheran." The president of one of our synodal districts writes to us:

"The other day I received the news that at a meeting of Lutheran men's associations the impression was given that the Lodge had penetrated into many of our congregations to such an extent that the fight against it was hopeless and useless. The idea is being entertained of changing our position. I am convinced that such talk is all due to the Lodge itself as its origin. We are told again and again by lodge people: You have many lodge members in your community of whom you know nothing at all. I do not believe them. A prominent Lodge man recently told me that he was very pleased that at last the Lutheran Church, and especially the Missouri Synod, was taking a more conciliatory position toward the Lodge. When I asked him where he got this science, he had just "heard it," from his Lodge brethren, of course. It is, after all, natural. What could be more welcome to the lodge people than if we became despondent and wingless? Then the struggle will be waged only by half-measures and soon abandoned altogether.

"Perhaps it will be welcome to the "Lutheran" if he can report that the visitors of our district, eight in number, were instructed last year to inform themselves especially about this point during their visitations, but then also to ask each individual pastor privately how things stand with him and in his congregation with regard to the handling of the Lodge question. At our officers' meeting we heard the report, and, thank God, it was most gratifying. It is true that we did not learn that there were no Lodge members in our congregation; rather, the Lodge is trying to help all members.

serious to draw our Christians into their snares, and, God be grieved! - some of them succeed. But in all congregations there is a serious struggle against the abomination of the Lodge. And it is precisely this struggle that has the consequence of awakening more and more the realization that the Lodge is in its essence an enemy of the gospel of grace in Christ. Nowhere has the thought been raised that the position of the Fathers, which is founded in the Word of God, should be changed, or that it should be changed because of necessity.

"This, too, is a gratifying sign, that in so many districts during the past year the Lodge question has been discussed, and that nowhere is there any sign of a departure from our old, established position. In some places Christian wisdom dictates a slower approach. But the principle stands firm everywhere: lodge brothers do not belong at Lutheran altars. So even the "Lutheran" should confidently stick to the old position and not deviate from it by a hair's breadth."

With God's help, the "Lutheran" will continue to do so.

L. F.

Domestic.

The fact that an education without religion is in reality no education, but only deformation, is becoming increasingly clear to other church communities. The *Sunday School Outlook*, in its latest issue, says: "People who have had only a mental education and not a spiritual education, that is, who have been brought up without a moral and religious education, are a danger to the nation. He then cites the words of former President Theodore Roosevelt: "Without religion, we raise only clever criminals, smooth cheats, shrewd forgers, and dangerous citizens."

That this is really the case is proven by experience. The world does not know God through its wisdom, as Paul explains in his first letter to the Corinthians. Therefore it does not know God's holy will, but lives as it pleases, serving the lust of the eyes, the lust of the flesh, and the lust of the arrogant. In short, without faith in Christ there is no true morality, and without preaching there is no faith. Therefore the word of God must be preached to all men, and especially to children, in such a way that they may be truly educated in the word of God. The *Sunday School Outlook* knows nothing about how this can be done. But we Lutheran Christians know.

J. T. M.

Without faithful, conscientious work on the part of the pastor as well as his congregation members, no true Christian congregations can be formed. This is the verdict of the *Sunday-school Outlook* in another place. There a writer complains that within six years 124 of the 150 Protestant pastors in his city had changed their positions, some of them even before they had become properly acquainted with their congregations. This, he said, was not the right, God-ordained relationship; for many years of faithful, conscientious work on the part of both laymen and pastors were necessary to bring up a truly knowledgeable congregation. The pastors should therefore remain longer in their posts.

What the writer expresses here is certainly true and also happens where congregations as well as pastors always mean that it is God who makes preacher substitutions in such congregations that are truly guided by God's Word. Where a Christian preacher establishes and judges his office according to God's Word, there he serves as long as God will have him in one place. Where a church stands right by being guided by God's Word, and its preacher, and the ministry,

If she judges the things she administers according to God's word, she hears and honors her servant by the word as long as God allows her to do so. It is a matter of paying attention to God's Word. Those congregations and preachers who reject God's word will act recklessly and selfishly in professional matters. Unfortunately, many do so in our time and therefore reap curses instead of blessings. J. T. M.

A request not according to the Scriptures. In a Presbyterian newspaper, an old preacher, who had grown gray in his ministry, asked the readers to join him in asking the Lord to bind the devil and throw him into the abyss so that he could no longer deceive the nations. This is what the Lord promised in Revelation 20:1-3 and he will surely make this promise come true.

A brief word about this. Every Christian asks God for the thing mentioned here every day, as often as he prays the Lord's Prayer. For there he asks, "Let thy name be hallowed, let thy kingdom come, let thy will be done, on earth as it is in heaven, . . . and deliver us from evil." What the writer means to express, however, is not to be expected, namely, this, that there will come a millennial kingdom in which Christ will appear personally and visibly on earth, bind Satan, and establish a kingdom of earthly peace. Those who hope for such a binding and sealing of Satan will find themselves disappointed. Until Judgment Day, Christ's Church on earth will remain a Church of suffering and the world a Sodom. This Christ clearly prophesied, and His prophecies will remain true. J. T. M.

A writer in the *Baptist Standard* tries to prove that **Baptists are not Protestants**. According to the report of the "Lutheran Herald" we read among other things: "What they actually are, is not said, they do not know it themselves. An excerpt may be found here in translation . . . : Baptists are not Protestants, have never been Protestants. To call us Protestants is to stamp us unconsciously with a class of those communions which once belonged indirectly or directly to the Roman Church, and emanated from it; though it is a well-known fact, that while these churches emanated from Rome, Rome did not entirely emanate from them. All the paedobaptist communions [which believe that infants should be baptized] have incorporated in their orders of worship some of the doctrines of the Roman Catholic Church, especially the one of infant baptism, and the other, sprinkling or pouring at baptism. Baptists and Catholics are counterfooters. Throughout their glorious history, Baptists have always held to freedom of conscience and speech. They have never persecuted anyone for conscience. So I return to the beginning. Let us signify that Baptists are not Protestants! The first Baptist church was formed while Christ walked the earth. That was before Pentecost. The prophecy that says, 'In the time of such kingdoms God shall raise up a kingdom from heaven,' became truth under Christ's personal reign on earth, and this church has always had its counterpart since Jesus called it into existence."

The "Herald" rightly remarks on this misrepresentation: "Thank God that we are at least rid of the Baptists! And with them, I hope, the Serpent Baptists, the Anti-Mission Baptists, the Campbellites, the Seventh-day Baptists, the Tunkers, and whatever else calls itself Baptist. Very bold they all were not from the time of Christ to the Reformation; for nothing was seen or heard of them till Luther's work gave pretext." This remark is true with history. The fathers of today's Baptists are the Anabaptists who caused many a confusion in Luther's day. Luther therefore also testified mightily against them, and called them by the name of

Rightly enthusiasts, because they despised infant baptism, disdained God's Word, and boasted of new revelations. In the terrible Peasants' War many of them met a horrible death, and later an equally horrible end was put to their shameful rule at Münster. The history of the Baptists is not "praiseworthy," and like their fathers, the Baptists of today are partly blind enthusiasts, and partly quite unbelieving despisers of the Word of God.

J. T. M.

New Ideas and Methods. To the "Disciples of Christ" (Disciples or Campbellites) gathered for their synod from September 4 to 9, the former editor of their official magazine *Christian Evangelist* wrote a lengthy letter,

in which he asked them not to close their minds to new ideas and methods, without which there would be no real progress in the kingdom of God. One should only courageously approach all the new truths that one has to learn as a disciple of Christ. In this way they would preserve their spiritual freedom and make the right use of their birthright.

This advice is not good and will not be a blessing to the Campbellites. In Christian doctrine there are no new truths, but the old doctrines always remain new and contemporary. Nor are there any new methods of bringing the teachings of the Holy Scriptures to the people. It is just as important today as it was in the time of Christ and the apostles to preach the Word with a proper separation of the Law and the Gospel. We have nothing in advance of the holy apostles and the great men of God whom God gave to His Church. They have been better missionaries and laborers of Jesus Christ than we. They have worked more and more diligently and with greater skill than we ever can. Let us not think that the preaching of the gospel is helped by new ideas and methods! If we only use the ideas and methods of Jesus and his apostles, we shall have abundant success in our work.

J. T. M.

How not to encourage missionaries in the right direction of their work could be learned from the Pope. Recently the present Pope, Pius XI, according to a report in the Catholic newspaper *Our Missions*, wrote to the superior of a religious order which is carrying out missions among the Negroes in the south of our country, among other things, as follows: "My beloved son! Greetings and apostolic blessings beforehand. May the Blessed Mary, Queen of Apostles, take this work of yours under her protection! As by the encouragements and intercessions of Our Lady the first Apostles, sent forth to make the world subject to Christ, were strengthened, so may she also pray for you, that your disciples may be fostered in all piety and morality. And may also the holy Doctor St. Augustine, under whose special protection you have placed yourselves, ask for you the right blessing, so that the fullness of the light of Christian knowledge may pour forth there as it once did over the climes of Africa."

Where the saints are thus invoked and venerated, there can be no question of Christian missionary activity. The Negroes, afflicted by the Roman order, will also feel little of the blessing of the light of Christian knowledge, but will only be led the deeper into the night of superstition and false doctrine. Only where missionaries preach Christ does the light of heavenly blessedness shine. But the pope wants to know nothing of this light. He is an enemy of Christ and the Gospel.

J. T. M.

Statistics of the Roman Church in this country. The *Catholic Press Directory*, recently published in Chicago, computes the number of members of the Roman Church in our country at 20, 103, 761. According to the said Directory, there are in the United States 59, 347 Roman sisters

and nuns, 32, 545 priests, 17,062 Catholic churches, 212 seminaries, universities, and colleges, 207 convents, abbeys, and scholasticates, 586 convents and novitiates, 608 academies and boarding-houses, 599 colleges, 559 hospitals and sanitariums, and finally 594 charitable institutions. The report before us does not give the number of parochial schools; nor does it give the number of children attending these schools. These statistics should be interesting, and would perhaps explain why the Roman Church, in spite of the great losses which it too suffers, yet makes important progress from year to year. The Church of the Papacy wisely maintains its church schools, even where they are relatively weak. Like none of the Protestant churches, except the Lutheran, it recognizes the high value of educating children in the religion of their fathers. The papacy has learned much from Luther and knows how to use what it has learned to its advantage. Let us also see to it that we do not forget what Luther said about the right education of children! J. T. M.

From World and Time.

The Unitarian paper *Christian Register* tells of the plans of the well-known automobile manufacturer Henry Ford to **improve the world**. According to this Ford means well with his fellow men. He wants to help them to achieve as much as possible with as little work as possible and to enjoy the highest attainable degree of happiness in life with very little effort.

Ford made it possible to pay his workers a relatively large wage for relatively little work. But there is one thing that even a Henry Ford cannot achieve: to make people happy through little work. For many workers, having a lot of free time is not a blessing, but a burden that weighs them down. Nothing is harder to bear than a series of good days; so judged a man who has enjoyed many good days in his life. And the proverb says, Idleness is the beginning of all vices, and the devil's resting-place. Few people can make the most of their free time. Most abuse it to their detriment. But a Christian judges this matter according to God's word, and from God's word he knows that his work is meant by God to be a blessing. On the other hand, he also knows that his free time is a gift of God, and that he will one day have to give an account of how he has used it. He will therefore gladly put his free time at the service of God and his fellow-men, remembering the words of Christ: "The night cometh when no man can work," John 9:4. But that this earth so wonderfully feeds so many lazy bellies with such great indolence is a proof of the great goodness of God. God is truly unspeakably good! J. T. M.

The Ku Klux Klan, whose un-American, intolerant, downright seditious activities are reported in almost every newspaper, also wants to poison the youth and draw them into the Lodge system. Just as the Freemasons founded the V's Order for boys and adolescent youths, so an order of Junior Knights of the Ku Klux Klan is now being brought into being in twenty states. Indianapolis, Ind. is the center of this association, and in August the first meeting should be held there. The club is a secret one, that is, a lodge, and Protestant boys from twelve to eighteen years of age may become members; a section for girls is also to be established. Instruction, admonition, warning in regard to the Lodges in general, and the Ku Klux Klan in particular, shall not cease. L. F.

A false oath and its consequences.

From the memoirs of an old pastor.

One day a very unbelieving doctor came to me and said: "Pastor, the old widow W. belongs, if I am not mistaken, to your congregation. I would like to ask you to visit the woman quite soon, because she needs the pastor much more than the doctor. She has something on her conscience which will not let her rest, and therefore she cannot live and cannot die. In this condition my medicine is quite useless; it does not strike while the woman is in this peaceless state. Please, do me the favor to visit the woman quite soon."

I was quite amazed when I heard this. I knew the old widow W. to be an earnest, quiet Christian, who diligently adhered to word and sacrament, and was universally respected. And she was supposed to have something on her conscience that troubled her so much that the doctor could not treat her successfully? It only seemed incredible. Nevertheless, I resolved to visit her at once, in order to get to the bottom of the matter, and, if possible, to help the poor woman.

As she lived far out in the country with her son, I asked him to fetch me in his cart. On the way I told the son what the doctor had said and asked him if he could tell me what the poor mother was suffering from. He explained that it was indeed as the doctor had said, but that he and his wife could not think what was troubling the mother. As far as they knew, she had never been guilty of anything that could explain the great distress of conscience. I asked him to see to it that I could talk to the mother alone. He did so.

When I entered the sick room and went to greet the old mother lying on a bed, as soon as she saw me she let out a loud cry, turned to the wall and wept bitterly. She did not answer my friendly question as to what was troubling her. When I repeatedly asked her to tell me what was troubling her heart, she replied that she could not and must not tell me; it was too terrible, I would lose all respect for her, and so on. I assured her that this was not so. On the contrary, that was my office as a minister of the Word and pastor, that I should and must bring the comfort of the Gospel to those who were in anguish and distress over their sin. She declared that there was no comfort for her; she was lost without salvation; her sin could not be forgiven. With great earnestness and emphasis I explained to her that this was not true; even her sin, be it what it may, could not only be forgiven, but was already actually forgiven, just as the Lord Jesus had also died for this sin and atoned for it with his blood. I would prove this to her irrefutably if she would only tell me what the sin was that she had committed. With her red eyes she looked at me and asked shyly: "Pastor, is that really true?" Me: "As God does not lie in His word!" Then she told me this: During the Civil War, she said, she and her husband had been robbed four times by the passing armies, twice by the Southerners and twice by the Northerners. On their last passage the Northerners had also taken their last cow. Soon after the close of the war, the United States Government had made it known that it was willing to pay all that the Northern soldiers had taken, if the persons concerned would state before an officer appointed for the purpose exactly what had been taken from them. This request, with a statement of value, had to be sworn to.

Financial report on the main cafe of the Synod.

2S. Se-temter 1923.

	Equibal- Lasse.	Ännere Äffion.	Äelbden- Äffion.	Äffion in Älbe- Ämerika.	Äuro- Äffion.	Ääub- Äffion.	Äublan- Äffion.	Äubden- Äffion.	Ätem- Äffion.	Ännig- Äffion.	Äeger- Äffion.	Äer- Äffion.	Änter- Äffion.	Äntal.	Änter- Äffion.
Budget für 1923	\$386,700.00	\$125,000.00	\$125,000.00	\$60,000.00	\$30,000.00	\$28,000.00	\$15,000.00	\$1,500.00	\$12,000.00	\$4,800.00	\$110,000.00	\$150,000.00	\$2,000.00	\$1,050,000.00	—
Kassenbestand am 31. De- zember 1922	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Defizit am 31. Dez. 1922.	10,993.83	13,498.58	17,945.03	30,139.13	8,779.25	7,878.98	238.15	2,490.61	6,072.36	1,332.89	—	76,019.22	2,010.48	81,853.20	—
Einnahme vom 1. Januar bis zum 29. Sept. 1923	205,922.31	41,405.37	70,706.25	22,207.28	11,578.68	8,710.99	4,803.96	780.55	4,070.21	1,513.31	41,245.01	51,882,533.33	1,824.64	503,021.89	—
Ausgabe vom 1. Januar bis zum 29. Sept. 1923	279,291.81	93,913.66	107,081.57	39,983.89	11,673.25	17,115.00	7,100.00	3,000.00	10,050.00	2,744.98	41,245.01	156,000.00	1,110.00	770,309.12	—
Kassenbestand am 29. Sept. 1923	—	—	—	—	—	—	—	271.16	—	101.27	—	8,272.55	2,725.12	11,370.10	—
Kassenschuld am 29. Sept. 1923	84,363.33	66,006.87	54,320.35	47,915.74	8,873.82	15,782.99	2,534.19	12,052.15	—	—	—	—	—	291,849.44	—
Budgeteinnahme bis zum 29. Sept. 1923, nach Pro- zenten berechnet	53.25%	33.12%	45.94%	37.01%	38.59%	31.11%	32.02%	52.03%	33.91%	31.52%	37.49%	58.83%	48.24%	46.56%	—

1) Für dieses Jahr sind für diese Kasse \$3200.00 nötig. Ein voraussichtlicher Kassen-
bestand von \$1700.00 wurde vom Budget abgezogen.

2) Für dieses Jahr sind für diese Kasse \$200,000.00 nötig. Ein voraussichtlicher Kassen-
bestand von \$50,000.00 wurde vom Budget abgezogen.

3) Schließt \$70,000.00 ein, die dieser Kasse aus den Dividenden des Concordia Pub-
lishing House zufließen.

4) Schließt \$13,274.68 ein, die von Kassierer Wm. Kehr eingingen, aber nicht im Budget
berechnet werden können.

5) Schließt \$10,000.00 ein — ein Schmelz der Dividenden des Concordia Publishing
House vom Jahre 1922 — und \$43,000.00 aus dem Betrag des L. L. Bond.

6) Schließt \$859.75 ein, die von Kassierer Aug. Kanger eingingen, aber nicht im Budget
berechnet werden können.

Äber. W. Gaffert, Finanzsekretär.

Domestic.

What are our Christians reading? This question came to mind when a certain statistical report came into our hands. According to this report, which appeared in the *Western Christian Advocate*, the Methodists have only one weekly bulletin for every fourteen communicants, the Presbyterians and Lutherans one for every seventeen, the Campbellites one for every nine, the Episcopalians one for every forty-four. If this statistic is correct, it is quite sad in regard to all these church communities, so far as the reading of church papers is concerned. Most of them do not read the periodicals published by their communities. We have to deplore this in our case as well. But this is not really due to the deficiency of the church magazines. Church magazines, like all other magazines, bear the stamp of imperfection, but that is not the reason why they are not read. The reason lies deeper. People do not read church papers because they no longer read the Bible either; and they do not read the Bible because they have become indifferent to God's Word and to their own blessedness. The train of the times is a godless one: one wants to get rid of God and all that is God's. This arrogant and self-righteous spirit of the age, in which we also find the contempt of the church papers, is to be warned against in the most serious way. Parents especially must see to it that their children become readers of the church magazines. Our Synod offers everyone a truly abundant supply of good, useful and necessary reading material. Let it be right thankful for it, and make good use of it, before God takes away such blessings from us because of our ingratitude.

J. T. M.

Imaginary and true conversion, this is the subject of an Adventist paper. There we read, among other things: "There are many who think that conversion consists in an emotional outburst brought about by revival meetings, and they think that the change of heart that takes place in conversion must be connected with special spectacular appearances. But 'the just shall live by faith' Rom. 1:17. Conversion is a matter of faith, not of feeling. The promises of Christ are more certain than all emotional proofs. His promises need no evidence to substantiate their truthfulness. They are the words of Him who said: 'Heaven and earth shall pass away, but my words shall not pass away' Matth. 24, 36. As once the Pharisees, so now many demand a sign, an experience, a miracle, before they will believe. To all of these the word of Christ applies: 'You hypocrites! You can judge the form of heaven; can you not also judge the signs of this time? This wicked and adulterous kind seeketh a sign, and shall not be given a sign save the sign of the prophet Jonas,' Matt. 16:3, 4."

This exposition of the nature of conversion is in harmony with the Scriptures, and is to be emphasized to all those who desire to build their blessedness not only on God's promises in the Gospel, but also on the feelings of their hearts. There are many such in our day, and they include not only the Holy Rollers and their fellows, but all the Methodist Holiness Churches that are plaguing our congregations in many parts of the country. Against them all, on the basis of the Word of God, is to be held fast: He who does not place the hope of his salvation entirely on the grace of God in Christ, but relies on his feelings and builds on them the certainty of his conversion and state of grace, is not a converted Christian, but a self-righteous enthusiast who deals in works and wants to be saved by works. God's promises are certainly yes and amen; and he who

If any man lay hold of these promises in faith, he is a blessed child of God, "and though his flesh speak no," (Song 237:12). (Song 237:12.) This all Christians must continually hold against their unbelieving flesh. J. T. M.

Decency.

News from Germany. A. Stallmann, the chairman of the Committee for Inner Mission in Germany, sent us the following report, which may be of interest to some of our readers. Germany needs our strong help in the spiritual as well as in the physical, and short and interesting news serve to keep our highly important missionary task before our eyes at all times. Stallmann writes:

"Leipzig. The congregation in Leipzig, in the interest of mission in this large city, has rented a room in a larger suburb for services, Sunday school, and religious instruction. In this room, which seats about 250 persons, there was formerly a light theatre (cinema), but it could not keep up because of low attendance. The congregation was able to buy the entire furnishings of the cinema - 200 folding seats, piano, cinema apparatus and the like - very advantageously, because some friends in America had given them the necessary funds. But now she has to pay the rent, which has risen enormously as a result of the terrible devaluation of money. The rent for her hall, located in the center of the city and rented by the Young Men's Christian Association (Y. M. C. A.), had also been increased considerably. About 800 million marks had to be paid on October 1. Where would I get the money? Day and night the matter gave me no peace. Twice during the service it had been pointed out that the members of the congregation should deliver the contributions due for September to the treasurer as soon as possible. With an anxious heart I asked the treasurer on Sunday, September 30: 'How will the rent be? Will you be able to pay tomorrow?' He calmly answered me: 'The rent is paid, and here is at least part of your salary for September.' With that, he handed me another 800 million. - We recently had a mission feast and had the honor and joy of having Prof. D. Mezger in our midst. I believe that the willingness of my church members to sacrifice, who are by no means among the wealthy, is due to the word I heard then. To God alone be the glory! May He continue to help us in grace and keep us in the right missionary spirit!

"Stuttgart. As in all the large cities of Germany where our congregations are located, many poor and needy people, of whom there are now innumerable in Germany, are also supported in Stuttgart through the generosity of our dear fellow believers in America. This work of love has taken on an enormous scope, and many a need could be alleviated through it. But it is the intention of the dear donors that the poor in Germany should also be helped in spiritual matters. That is why we also seek to proselytize in the right sense when distributing the gifts of love. For this, however, the right people must be available who have the time and skill to go after the people, to visit them at home and to talk to them about the one thing that is needed. Since the pastor of our Stuttgart congregation did not have the time to visit all the people whose addresses had become known to him through the distribution of gifts of love, he asked two students from our seminary to help him with this work. Since it was vacation time, the students came gladly and solved their task with diligence and skill. The fact that the services were so well attended at the mission festival of the congregation on September 23rd was in any case a result of this work, which at the same time is an excellent practical exercise for the budding theologians.

"Erzgebirge. Our Erzgebirge parish with the preaching places Hartenstein, Neuwiese, Eibenstock, Sofa, Schönfeld and Annaberg has lost its pastor. Father J. Kutter has seen himself compelled to return to America for health and economic reasons. Through his departure our mission suffers great damage, for we held our dear brother in high esteem as an efficient and skillful missionary. God help that the gap may soon be filled again, and that his work may have a blessed progress!"

In a private letter Fr. Stallmann writes: "Here in Germany we have to go through a difficult time, such as we have never experienced either during or after the war. All the food is available, but the prices are so high that one has to have an enormous income in order to be able to live to some extent. If ever there was a time when the dear brethren over there should take energetically care of our need, it is just the present time. Just now, however, the gifts do not seem to flow so abundantly; at least we have not received such rich shipments as in the spring, when the need here was not so great. But I am convinced that the brethren over there will do what they can, if only they first hear how things actually stand here." Let us all take this request to heart!

J. T. M.

A word about the Lutheran World Convention in Eisenach. From

19 to 26 August, a so-called World Convention met in the ancient Lutheran city of Eisenach. According to the report, about 150 delegates from Lutheran churches or synods calling themselves Lutheran were represented at the Convention, and thousands of visitors participated in the services held there. At the opening ceremony on Sunday evening, August 19, Praeses Stub, the representative of the United Norwegian Church of our country, preached. The bishop of Saxony, D. Ihmels, presided, and speeches were given by v. Knubel and D. Morehead, among others. Morehead, the latter the director of the charitable work carried on by the United Lutheran Church in Europe. We do not have all the details about the Convention; but we would like to take the liberty of making a few remarks about a short report on the Convention that appeared in a change sheet.

The report says, among other things: "What came out of the World Convention? I take up a word of Professor O. Wentz, who said it during a debate: Yes, we not only discussed it in Eisenach, but we may confess it without exaggeration, we have experienced the unity of the Lutheran Church, which consists in the unanimous confession of the means of grace according to God's Word and Luther's teaching - we have experienced this unity. Unity in the sense of Rome cannot be important to us; the Church of the Pure Word has never sought an external display of power. But if we are united in our good confession, then we do form a power with which the world must also reckon. And this unity and unanimity has been expressed with such power that we cannot be thankful enough for the strengthening of faith it has given us. We may confidently place the days of Eisenach alongside what once happened in Augsburg in 1530. But we were not only united in our principles; we also joined hands in faithful work. . . But now, in order to give outward expression to our firmly established inner unity and oneness, an even closer committee, a Continuation Committee, has been appointed. It is the task of this committee to prepare the next world convention, to work vigorously in the diaspora and in missionary work

and, as soon as special events demand it, to act in the interest and on behalf of Lutheranism as a whole. . . . We Lutherans have indeed moved closer together. With honor we once again bear the beautiful name 'Augsburg Confessional Relatives'. By this we touch upon something that has been especially beneficial to us in Eisenach and which should be especially emphasized in all reports; we mean the cordial, fraternal intercourse among the participants. We not only worked and listened to lectures, but enjoyed hours and days of fellowship which refreshed us immensely. . . . The debates, some of which required much time, remained free from strife and pettiness. A lively spirit of faith and true love kept the World Convention from beginning to end on a level that compels us to praise and thank without reserve. The Lord has done great things for us, and we rejoice in them."

Confessional Lutherans cannot join in this praise and thanksgiving. If the World Convention had really been animated by "a vital spirit of faith," then the various representatives and participants would not have been able to maintain such "cordial, fraternal intercourse. Then the "vital spirit of faith" would have raised the question: Are we also united "in our good confession"? Do we really confess "the means of grace according to God's word and word?"

Luther's Doctrine"? In dealing with these questions, "the debates would not have remained free from controversy," and the controversy would not have touched trifles, but the central doctrines of Scripture, namely, the doctrines of the inspiration of Scripture, of the vicarious satisfaction of Christ, of the church, of the means of grace, of the position toward those who bear Luther's name, but do not lead and profess his doctrine. Then an Ihmels would have had to spread about the verbal inspiration, a Stub about his Unionist sentiments, and other American representatives about their position to the sects and the Freemasons. Then it would have come to light that the representatives assembled at the Convention had for the most part fallen away from Luther's position toward false doctrines and teachers.

Make no mistake! Do not speak of unity where there is no unity! Where there is unity beyond the Word of God, it is in truth the worst kind of disunity, a house built on sand. Such unity only brings harm by setting aside, disregarding, and suppressing God's Word. If the World Convention in Eisenach had come to the result, "We lay aside all false doctrine, and henceforth confess in doctrine and practice all the doctrines of the Scriptures as expressed in the Confessional Writings," one might rejoice over the Convention. That



Our Concordia in St. Paul, Minn. picture de

"That's a big crowd!" some readers will say at first glance. Indeed! It find in St. Paul over 200 boys and Jüngll from a picture the 2627 students of all our educational institutions might show. - "A splendid building too!" the reader will say. The residential buildings are old and not nearly so beautiful, and they are much too

such a result has been achieved is not reported. A clear, bright trombone note has not been heard. The opportunity was there; but it was let pass. This is proved by the report before us. J. T. M.

Bible Burning in Rome. As reported in the "Apologete," the official organ of the German Methodists of our country, Protestant Bibles were recently burned as immoral literature in a public square in Rome under the supervision and blessing of a Roman Catholic bishop. This act was praised by a government deputy in a public speech, shortly after he had called in the Italian Parliament for the banishment of the Methodists from Rome. Bishop Blake of Paris, referring to this event, declared that, as far as he knew, such a thing had not yet occurred even in Moscow, notwithstanding the rule of the Communists there, and that without any doubt there was at present a greater degree of religious toleration in Russia than in Catholic Europe.

If it is said in the well-known Reformation hymn: "Und steur' des Papsts und Türken Mord!" then no injustice is done to the Pope. It was therefore not necessary to change these words in the English translation. The Pope is really on one and the same level with the Turk. Of the two, however, the Pope is the more dishonest. He pretends to be a Christian when he is not one, while the Turk sincerely declares that he is

is not a Christian, but a Mohammedan. Both the pope and the Turk hate Christ and teach the salvation of men by works. Both have also bitterly persecuted true Christians, who alone are saved by grace through Christ. But as far as we know, only the pope has publicly burned the Holy Scriptures out of his rage and persecution against Christ. That he still does so today, wherever he has occasion to do so, shows precisely that the papacy has not, as some think, improved. We still rightly sing, "Und steur' des Papsts und Türken Mord!" J.T.M.

God directs everything for the best.

Some time ago I read in The Lutheran about a significant train delay, and that those involved thanked God from the bottom of their hearts that they had missed the train. Here I was reminded of a recent experience of my own, which I want to recount for God's glory and for the benefit of the readers.

"Our boy had contracted blood poisoning in the face. I rode my bicycle to X.; in an hour and a half I was there. The doctor, whom I asked for advice, told me without further ado: 'The boy must go here at once to the infirmary.'



Professors and students and of the teaching building.

who are preparing for service in the church. Now think what a great multitude would be brought before us if I. Yes, that is true. This building was built only a few years ago and is the best building of our institution in St. Paul. They can comfortably accommodate only 150 students, not 200 or more.

...so that an incision may be made. Don't delay. If it is possible, bring him today." With heavy thoughts I left again at three o'clock, willing to follow the doctor's advice to save our child's life. In an hour and a half I hoped to be home again. Then we would still have time to take the boy to the next train station. But God willed otherwise. I had not long left X. when a violent storm set in: Headwinds with heavy rain and snow. I was therefore forced to reduce the speed of the bicycle in order to avoid a nasty fall. Impatience almost wanted to overtake me in the storm. The darkness that fell earlier under these circumstances finally forced me to ride very slowly, and I arrived home much too late to be able to get the boy to L. to the hospital that evening. So we were forced to wait until the next morning, and had to let God prevail. We needed a simple household remedy, and above all we took recourse, in communion with other Christians, to the universal remedy in times of need: we prayed. The success was quite surprising: the boy slept peacefully all night, and the next morning the tumor had already receded noticeably; we immediately saw that a transfer to the hospital was no longer necessary. In a few days the boy could go to school again. We realized again that our God still works miracles today. But we now also knew why the storm had had to begin in those very hours: we were to keep our child at home, he was not to go under the doctor's knife, and we were thus saved from great expense in this expensive time.

Thus our wise Father in heaven guides all things well. Even in adverse weather we shall not murmur. There is a blessing in all adversity. What we do not see here, the bright light of eternity will one day reveal to us. Therefore:

Him, let him do and rule, He is a wise prince And will act in
such a way That you will be amazed.

(Free Church.)

Luther as a pastor to the sick.

"Whenever Martin Luther came to a sick person whom he visited in his weakness of body, he spoke to him in a very friendly manner and immediately leaned toward him and first asked about his illness, what was wrong with him, and how long he had been weak, what kind of doctor he had needed, and what kind of medicine he had been given. Then he began to talk about whether he had been patient with God in this weakness of his body. When he had learned how the sick man had kept himself in his weakness of body, and how he was minded toward God, that he would patiently suffer and bear his sickness, because God had sent it upon him out of a gracious and fatherly will, and that he had well deserved this visitation with his sins, and that he was willing to die willingly, if it pleased God thus, he began thereupon to highly praise such Christian purpose and will as a work of the Holy Spirit, who wrought such things in him. And he praised that it was a great blessing of God, if one had attained true knowledge of God in this life and believed in Jesus Christ, our only Saviour, and could surrender his will to God's will; he then exhorted him to persevere in such faith through the help of the Holy Spirit, and offered to pray diligently to God for the sick man.

"If the sick then thanked him, D. Luther, and indicated that they could not deserve it for him that he should visit them, they would not be able to do so.

The doctor answered that it was his office and his duty, and that there was no need for them to thank him. And he comforted them that they should be at ease and not be afraid, for God was their gracious God and Father; and that he had given them good seals and letters of assurance, namely, his Word and sacrament, and that we poor sinners might be delivered from the devil and from hell, so that the Son of God willingly gave himself to death for us and reconciled us to God."

Luther and the children.

One of the most striking features of Luther and the Reformation is his delight in children. Much could be said about this. We will mention only a few pieces. For example, Luther once confessed in the Table Talks his fear of remaining childless when the firstborn was waiting. To desire childlessness is to him "against nature, much less pious and holy," indeed, "a more than barbarous inhumanity," and the Church Fathers receive a rebuke for it. Another time he says, "The more children, the greater happiness," and, "Be fruitful and multiply!" this is the golden crown which all pious husbands wear on their heads." The Lutheran ideal of life is embodied in the child-rich, lovingly caring, God-trusting householder. The whole Small Catechism is written for such a one. Just think of the words, "House and farm, wife and child, fields, cattle, and all goods." In place of the world-weary church-works of the Papacy, with their soporific effects, come the sober but wholesome works of everyday life, the "house-works," as they were called in those days, and whose inner splendor was not accessible to everyone even then. Luther is the first German house-father in whose nursery we are really at home. It is he, too, who gave the children the most beautiful song for their highest festival, Christmas: "Vom Himmel hoch, da komm' ich her." The Table Talks, with their fine observations of children's doings and goings, are something quite new in the history of mankind.

(New Church Journal 32, 117.)

Bible distribution at the time of the Reformation.

What zeal there was in the age of the Reformation to present the German Bible in Luther's translation to the Christian people is shown by a list of printed Bibles that is appended to the German Bible in the famous Weimar edition of Luther's works. Between 1522, when Luther's New Testament first appeared, and 1546, the year of Luther's death, no fewer than 380 editions of the Bible or parts thereof were published. Of these, 80 alone were printed in Wittenberg, Luther's place of residence. With what eagerness and heartfelt desire must the Bible have been received at that time, that so many editions found buyers!

Luther's translation of the Bible.

The American Professor Learned of the Pennsylvania University in Philadelphia, who died a few years ago, judged of the German Bible: "There is no language in the whole world which contains so gloriously beautiful a translation of the Bible as the German language. The most precious work of German literature, which has never been surpassed before or since, is the translation of the Bible by O, Martin Luther."

The Bible in Roman Houses.

Rome often claims, especially in our time, that it is no longer hostile to the Bible, but rather Bible-friendly. On the other hand, Joseph Leute, a former Catholic priest, in his book "Im Banne Roms" ("Under the Spell of Rome") asserts from his own official experience: "In not a single house in all the parishes I met was even one family in possession of the Holy Scriptures, not even of the New Testament.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Woman Suffrage in the Church. An opinion rendered by *W. H. T. Dau.* Concordia Publishing House, St. Louis, Mo. 16 pp. 6X9. Price: 10 Cts.

A thorough and valuable discussion of the much debated question of women's suffrage in the church. Those who have to deal with this matter will do well to read and consider this opinion, which was given in answer to a request. L. F. -

Enchiridion o Catecismo Menor del Dr. Martin Lutero y Una Guia Concisa para La Instruction en la Doctrina Cristiana. Buenos Aires. 1923. 39 pages 5X7.

Although I have not read the booklet, nor could I read it, at least not on the run, I have not the slightest hesitation in recommending it wherever it can be used. For it is nothing other than Luther's Small Catechism in Spanish and, following it, P. F. F. Gelles' Short Lessons for Adults. The translation was done by our Fr. Krämer in Buenos Aires, Argentina. The booklet is important for our South American mission, but can also be of good service here and there in our southern states and in Mexico.

L. F.

Vom Paradiese nach Bethlehem. *From Bethlehem to Paradise.* German-English Christmas Celebration. Compiled by J. Gieschen, teacher. Northwestern LublisbinZ House, 8t. Louis, Mo. 22 pages 6x8. Price: 6 cts. the dozen 60 cts. the hundred 4.00.

A new, well-constructed Christmas liturgy, in which both languages are taken into account, and in which the old and well-known, but also one or two new or less well-known Christmas carols are presented with notes.

L. F.

Choice Morsels. Gathered by *W. G. Polack.* Being a collection of anecdotes, illustrations, quotations, poems, and sayings for the use of the preacher, parochial school teacher, Sunday-school worker, Bible class leader, and public speakers generally. With blank pages added for additional notes and memorandums of personal experiences. Rudolph Volkening, St. Louis, Mo. 1923. 214 pages 5X8, bound in cloth with gilt title. Also available from the Concordia LublisbinZ House, 8t. Louis, Mo.

The title denotes the contents and purpose of this well-appointed book. The editor has diligently and skillfully collected from the most diverse sources. Used with proper selection and limitation, the book will serve teachers and pastors well, especially in teaching.

L. F.

Schwartz, the Apostle to India. By *C. B. Gohdes, Litt. D.* Lutheran Book Concern, Columbus, O. 190 pages 5X7, bound in cloth with spine and cover titles. Price, 50 Cts. To be obtained from the Concordia LublisbinZ House, 8t. Louis, Mo.

An account of the life of the great Lutheran missionary to the Gentiles, Christian Friedrich Schwach, dedicated to the Lutheran youth of America. In 1750 he arrived in India with two other candidates, and worked there as a missionary for almost half a century, until his death in 1798, with great blessing and abundant success. The simple man "in the old-fashioned skirt" occupied so respected a position among high and low, among Christians, Pagans, and Mohammedans, that he was called the "King's Priest of Tanjore"-he ministered the last twenty-five years of his life in that ancient Indian coronation and royal city by which name he is still known. In a certain sense we have entered with our Indian Mission into the old Halleian Tamusen Mission, especially promoted by Schwach. L. F.

Leo's Whaling Voyage. By *F. Hoffman* and *Mary E. Ireland.* 127 Pages 4Z4X7.

Winter Roses. By *Agnes Vollmar.* 151 pages 4X7.

Elsa's Mission Contribution and Three Other Missionary Stories. 128 pages 4X7. All bound in paperback with double title. Published by the ^UAustana Look Ooneern, Uoek Island, IU., at the price of 30 Cts. each.

No. 1 contains one tale, No. 2 two tales, No. 3 four tales, all intended for the young, partly translated from the German of the well-known writers for the young, Franz Hoffmann and Agnes Vollmar, all in pleasing decor and at an acceptable price. L. F.

Lift Up Your Heads! *{High lift up your heads, you gates of the world!}* For male chorus. Composed and published by *G. G. Albert Kaepfel*, Concordia Teachers' College, River Forest, Ill. 2 pages 7X10- Price: 20 Cts. the dozen tzt. 80.

Holy, Holy, Holy. *{Holy, holy, holy}* For male chorus. Composed and published by *G. C. A. Kaepfel*, Concordia Teachers' College, River Forest, Ill. 3 pages 7X10. Price: 25 Cts. the dozen H2. 40.

Two choral pieces for male choir to be sung on any festive occasion. German and English text. L. F.

Ordinations and introductions.

Ordained on behalf of the District President concerned:

On the 10th of Sonnt, n. Trin.: Kand. F. H ä d i c k e at Concordia Church, Chicago, Ill, assisted by P. R. Reinke, by P. A. E. Reinke.

Ordained and inducted on behalf of the district preachers concerned:

On II Sonnt, n. Trin.: Kand. P. Burdgorf at Grand Rapids and Cohasset, Minn. by P. H. E. Klinkenberg.

On the 13th of Sonnt, n. Trin.: Kand. W. Carpenter at Guhmore, Okla. by P. W. F. Hilft.

Kand. D. C. Hennig at Grandfield, Okla. by P. P. Kaiser.

On the 14th of Sonnt, n. Trin.: Kand. W. A. Zemke in St. Matthew's parish at Napoleon, N. Dak. and in Trinity parish at King, N. Dak. by P. A. J. Horn.

On the 16th of Sonnt, n. Trin.: Kand. E. G. Claus in the Peace Church at Barney, N. Dak. by P. P. T. Hinck.

On the 18th of Sonnt, n. Trin: Cand. H. Hartner in the Concord parish at Stoneham, Colo. by Rev. O. K. Hensel. - Kand. A. Rufs in the parish of Loraine, Ter. by P. A. J. F. Meier.

Introduced on behalf of the district prefects concerned:

Pastors:

On the 15th of Sonnt, n. Trin: P. H. C. S c h r e c k in Zion parish at Pinckneyville, Ill, by P. F. Schneider. - P. F. A. M i l l e r in St. John's parish at Roblin, Man. can. and in Grandview parish, Man. can. by P. A. Erthal.

On the 18th of Sonnt, n. Trin: P. E. Bliss at Logan and Sugar Grove, O., by P. C. A. Kaumeher.

On the 19th of Sonnt, n. Trin.: Bro. H. Werning at Blair, Nebr. assisted by PP. W. E. Hamann and L. Acker by Rev. G. W. Wolter. - W. Menzel in Trinity parish at Cordelia, Cal. assisted by P. G. Mieger. - P. O. H. H ö m a n n in St. John's parish at Battle Creek, Iowa, assisted by PP. A. Amstein, H. Schwenk and C. Gottberg byP. J. H. Jversen. - P. J. Steinmeher at St. Paul's parish at Pipestone, Minn. assisted by PP. H. Am End and P. Poetke byP. J. Bulow. - P. P. Succ 0 p at Hamlin, N. P., assisted by LK. D. H. B. Hemmeter, H. Wiltenburg, W. Oldach, W. Strothmann, W. Labrenz, C. Pöckler and C. Behnke by P. em. G. Mühlhäuser.

On the 20th of Sunday, A.D.: Rev. J. Bertram at St. Paul's parish, Fort Dodge, Iowa, assisted by LL. Th. Stephen and M. Zaget by P. H. C. Köpke. - P. A. C. K l a m m e r in St. John's parish at Good Thunder, Minn. by P. V. E. Schroeder. - P. E. J. F r i e d r i c h in St. Paul's parish at Cleveland, O., by P. P. Schwan.

L. Teacher:

On the 11th of Sonnt, n. Trin: Teacher F. W a g n e r at St. Paul's parish at Freeman, S. Dak. by L. G. H. Steffen.

On the 12th of Sonnt, n. Trin: Teacher M. E. L o r e n z in St. Luke's parish at St. Louis, Mo. assisted by P. E. F. Mueller of P. E. Düver.

On the 17th of Sonnt, n. Trin: Teacher W. F. Rühle in the Zion church at Lyons, Ill, by P. M. Nickel.

On the 20th of Sonnt, n. Trin: Teacher W. A. Nuremberg in St. Peter's parish at Bonifacius, Minn. by P. P. Beck.



Published by the Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of the St. Louis Theological Seminary.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. 79.

St. Louis, Mo., Nov. 13, 1923.

No. 23.

"O Lord, help! O Lord, let election succeed!"



V.,F. Pfotenhauer.

1 Chron. 30 we are told how the children of Israel under David prepared the building of the temple and provided the necessary funds. Not only was the treasury of the land opened, but also the individual Israelites contributed abundantly from their private wealth. This collection was done voluntarily and cheerfully.

the people followed one after another. Every one of them contributed willingly and wholeheartedly. And when the collection was completed and had turned out so abundantly, there was no resentment or pride or arrogance because of the great sum, but the people gave all glory and praise to their God and thanked him that he had given them the means and made their hearts willing.

This attitude was shown in the prayer that David prayed aloud in front of the whole congregation on the evening of the collection day: "Praise be to you, O Lord, God of Israel, our father, forever! To you be majesty and power, glory, victory and thanksgiving. For all things in heaven and on earth are thine. Thine is the kingdom, and thou art exalted to be supreme over all. Thine is the kingdom, and thou art exalted above all things to be chief. Thine are the riches and the glory before thee: thou hast dominion over all things: in thy hand are power and might; in thy hand is it to make every man great and strong. Now, our God, we thank thee, and praise the name of thy glory. For what am I? What am my people, that we should be able to give strength freely, as this is done? For from thee did all this come, and from thy hand have we given it thee. For we are strangers and sojourners before thee, as were all our fathers. Our life upon earth is as a shadow, and there is no endurance. O LORD our God, all this multitude which we have sent to be a shadow to thee.

King David set a good example for his people. Out of pleasure in the house of his God he contributed of his own good "three thousand talents of gold from Ophir and seven thousand talents of pure silver. Then he addressed a friendly invitation to all to contribute voluntarily. First of all the princes and the wealthy among Israel came forward and brought princely and considerable gifts. "They gave to the service of the house of God five thousand talents of gold, and ten thousand talents of silver, and eighteen thousand talents of brass, and an hundred thousand talents of iron. And by whomsoever stones were found, they gave them for the treasure of the house of the LORD under the hand of Jehiel the Gershonite." Then

To build the house of thy holy name is from thy hand, And all is thine. I know, O my God, that thou dost test the heart, and sincerity is acceptable unto thee. Therefore have I freely given all these things out of a sincere heart; and now have I seen with joy thy people which are here, that they have freely given unto thee. O LORD God of our fathers, of Abraham, Isaac, and Israel, keep such a mind and thought in the hearts of thy people for ever, and send their hearts unto thee!"

The building of the temple at Jerusalem was a model for the building of the New Testament temple, the holy Christian church, which is not made of dead stones, but of living stones, namely, of all the people who are converted through the gospel and are thereby incorporated into this wonderful invisible temple, since Jesus Christ is the cornerstone. Just as the children of Israel in the Old Testament willingly and cheerfully helped to build the temple in Jerusalem, so we believers of the New Testament are to build the temple of the New Testament with blessed delight.

If this temple is to be erected, it is above all necessary that preachers and teachers be trained, who by the preaching of the gospel gather the stones for the building and insert them. Whoever therefore wants to help this building to grow and be completed cannot do better than to see to it that seminaries of preachers and teachers flourish and blossom, and that many messengers of the gospel come forth from them. Eph. 4:11, 12: "He [Christ] hath appointed some apostles, and some prophets, and some evangelists, and some pastors and teachers, that the saints should be prepared for the work of the ministry, edifying the body of Christ."

Our dear Missouri Synod, to which you also belong, my dear Christian, has fifteen teaching institutions. They all serve the building of the New Testament temple. This month we want to take up a large collection in all our congregations so that we can make room for our large group of pupils and students. May the Lord, through His Holy Spirit, make November 25 a similar day for our synod as that day was in Israel when they collected for the temple in Jerusalem! May all of us, great and small, young and old, participate in this collection, willingly and cheerfully, out of love for God, who has so richly endowed us with physical and spiritual goods! Would that the rich and wealthy in our midst, following the example of the princes in Israel, would also make large and respectable contributions from the goods which their God has given them!

Let us, dear brothers and sisters, call upon God all diligently for the success of this noble work, and provoke and entice us all to it! "And the LORD our God be kind unto us, and promote the work of our hands among us; yea, the work of our hands may he promote!" Amen.

Can we?

We have undertaken in God's name to collect \$3,850,000 for our teaching institutions. Our Synod has never undertaken anything like this before. Formerly not more than \$300,000 was appropriated for the period of three years. At the last Synod but one, \$1,500,000 was appropriated, but even this sum is not nearly so much as we now desire to collect. That the need of our teaching institutions requires the large sum appropriated, cannot be doubted by him who knows the circumstances. We do not want to build more than we need.

But can we raise the necessary sum? Let every man give according as he hath, and not according as he hath not. So says the apostle. Do we, then, have the necessary money, so that we can give it? That is the question.

We're **not** poor.

When in the time of the prophet Haggai the people thought that they could not build the house of the LORD, God said to them: "But your time has come to live in paneled houses, and this house must stand desolate? Hagg. 1, 4. If those people did not lack money to build and furnish their own houses beautifully, then - said the Lord - they also had money to build the house of the Lord. It is the same among us. The great majority of our Christians are not poor people. They earn good money, live in fine houses, buy all kinds of things, dress well, save nothing for their mouths, and even spend money on things they do not really need. Well, they may do all this if they have the money to do it. But if they can, then they can also offer the money that God needs for His kingdom. Yes, some of us have saved quite a considerable sum of money, some are successful businessmen or farmers; yes, even the rich are not lacking among us.

The real question.

The real question in the upcoming collection is not: Can we? but: Will we? On November 25, every communicating member of the congregation - men and women, young men and women - will be visited in all the congregations of the Synod and asked how much each person is willing to give monthly for the building collection of our Synod for two years. Everyone will then want to give something. After all, our synod is made up of Christians, and Christians want to serve their Saviour even with their money.

A member of our synod has already pledged to give \$87,000. He will use it to help the Synod build the new library for their seminary in St. Louis. God bless him! But we have more people in the synod who could give a similar amount. May God put it in their hearts to show him their love! He is now giving them a particularly glorious opportunity to do so. They could not better invest their wealth.

A number of Christians in our synod have already pledged to give larger sums: \$10,000, \$5,000. Certainly

F. Pfattheber

Our Concordia seminar in St. Louis.



D. F. Pieper.

Our institution is a theological one. Its purpose is to equip young men for the ministry of public preaching. There are many theological institutions in the world and especially in our country. But not all of them, considered in the light of the Word of God, answer the purpose of the Christian church. If we wanted to designate the nature of our theological institution by an inscription, either used or placed inside, this inscription would have to read something like: "Here we do not speculate, but teach and believe God's Word." Thus it is said: Here is not taught what men know about God and divine things, and about the

Preacher, ascend a high mountain! Jerusalem, you preacher, lift up your voice with power, lift up and fear not! Say to the cities of Judah, Behold, there is your God!" Isa. 40:9. But, instructed by the Scriptures, let us not forget in this publicity that by the means of the Word of God we are builders on a building which no eye of man can see before the Last Day, which will not be visible until that day when the Son of man shall come visibly in his glory, and all the holy angels with him. We really should and want to build "God's kingdom" into this world. But this kingdom does not come with outward gestures, but is inward in the hearts and consciences of men. We are to and will, by the preaching of the Word of God, remove from the hearts and consciences of men the greatest evil and calamity that there is for men, namely, the evil conscience before God; and we are to and will, by the preaching of the aecrucian Christ, bring to hearts and consciences the greatest happiness that there is, namely, the quenching of the evil conscience and peace with God. Yes, we do not forget in our building work that all men have an evil conscience before God because of their sin. And this wound of conscience, which is a wound to eternal death, no culture and no science, no man and no angel can heal. This wound is healed only by faith in the blood of Christ, the Son of God, which flowed from the cross to atone for the sin of the world. Therefore St. Paul, referring to his own work of building the kingdom of God, writes: "I did not think that I knew anything among you apart from Jesus Christ crucified. 1 Cor. 2:2 This is the divine preaching of free grace, of grace that is not conditioned by any human worthiness or works. By this preaching we are to and will also build God's kingdom into this world. Free grace alone, purchased by Christ's blood, heals the wound of conscience. All who do not teach God's free grace are evil workers who do not heal consciences, but only confuse them more and plunge them into despair. That is why D. Walther, in his speech at the laying of the foundation stone in 1882, also said with regard to the doctrine of free grace that every mouth in our institution, smitten by God, must fall silent who somehow touches or denies the doctrine of free grace.

Here we teach only what is revealed in the Holy Scriptures, which are God's own infallible Word. At the laying of the foundation stone for our seminary building in 1882, Blessed D. Walther spoke these words, among others, in holy zeal: "Let the mouth of the teacher, smitten by God, be silenced forever who ever dares to open in our new Concordia against Christ's free grace and against His only true Word!" This, by God's grace, is even now, after forty years, the sentiment of the teaching staff of our Concordia.

And what do we intend to do in the world with this teaching, which is taken from God's Word alone, from the Holy Scriptures? Do we intend to build an outward kingdom into the world after the manner of the kingdoms of this world? Do we have in mind a. Do we have in mind a kingdom that will arouse the admiration of the world and win its approval? Such thoughts of the "kingdom of God" are widespread, especially in our day. But these are erroneous thoughts. However, we too should and want to go out into the public, into the great wide public. Christ's instruction is: "What you hear in the ear, preach on the housetops", Matth. 10, 27; and: "Zion, you



Faculty and students t >

How we should rejoice and thank God that he makes the hearts of many young men willing to serve him as preachers and teachers in his church.

In the face of such building work and such a building goal, we do not deserve self-glory and pride, but humility, heartfelt, deep humility. Here it is necessary to completely despair of all natural ability. Here the Holy Spirit alone must be and remain the teacher as well as the disciple. Even the great apostle Paul asks, "Who is able?" and answers, "Not that we are able of ourselves to think anything but of ourselves, but that we are able of God." 2 Cor. 2:16; 3:5. Truly, it is not self-confidence and pride that fit our building work and our building purpose, but it is petition, prayer, and intercession. We ask God for many disciples, for the harvest is great, and the laborers who preach Christ crucified are few in our day. We also ask God for the right disciples. When Luther was once absent from Wittenberg, Melancthon inquired of him whether he should accept certain students to study theology. Luther answered that he should ask those students if they knew anything about what frightened consciences are. So may God also give us such students who already understand something from their own experience about troubled consciences that have been quieted by Christ's blood, and who therefore devote themselves to their studies with spiritual earnestness and great diligence, so that they may also serve others as healers of conscience. But if our theological institution is to remain an institution of blessing, we also need to pray to God that, by grace, for Christ's sake, he will always give us and keep us the right teachers. We teachers also need the intercession that God may preserve us in the knowledge and faithful, unwavering confession of the truth. May God also grant that we teachers, in the varied instruction which we give, may never lose sight of the proper object of all theological instruction, namely, instruction in the spiritual art of how consciences stricken by the law are to be healed by the preaching of the gospel. "So then"-we speak again in Walther's words-"may multitudes upon multitudes go forth from here, who, as faithful and blessed laborers in the heavenly harvest, and as valiant and victorious fighters in the Lord's wars, fill the land everywhere with the word of Christ to its utmost bounds, and may they thus give to innumerable immortal souls, created to eternal life and dearly redeemed by Christ, the eternal sunlight of divine truth against the darkness of this world, the eternal, inexhaustible fountain of divine grace.

against all men's sins, the heavenly balm of divine consolation against adversity and death, and to bring them salvation and eternal blessedness from generation to generation until the last day of the world; and all this to God and to the Lamb who sits on the throne of glory, for praise, glory and honor only, from everlasting to everlasting!"

I would be afraid to offend our dear Christians if I did not trust them all to have the desire and heartfelt willingness to help carry out the new buildings that have become necessary, even with abundant gifts from their earthly possessions.

Two questions, which have also been put to the writer of these lines, are answered briefly here.

"Are we not building too big?" No; we are staying in the ways of our fathers on this. In 1882 we had about 100 students and built for 200. We now have close to 400 students, and the new buildings planned are calculated, as far as the main buildings are concerned, for 800 students.

"Are we not building too magnificently?" No; we remain in the ways of the fathers on this point also. In 1882 we had before us seventeen plans submitted by architects from all parts of the country. The building committee, with the advice of D. Walther and the entire faculty, decided on the plan which not only seemed the best in its internal arrangement, especially as regards light and air, but which was also by far the most beautiful in its external appearance. The building, erected in 1882, is still an ornament to the city of St. Louis, and only two years ago was declared by a representative of a large Eastern institution to be the handsomest institutional building in the United States. But the present place is much too small, and the rooms are much too narrow for the present number of students. Over the main entrance of our present asylum is placed, carved in stone, the image of the log cabin of Perry County, Mo. The meaning of this picture is, "Let the spirit of the log cabin dwell in this large, beautiful building." This is also true in reference to the new buildings now contemplated. But the spirit that dwelt in the log cabin is expressed in the dedicatory poem of Blessed Hermann Walther:

Come in, come in, Consecrate this house, O JESU, in!

F. Pieper.



St. Louis Seminary.

serve! How gladly we should now also offer the necessary money to our Saviour,

so that we can get the necessary space from our educational institutions!

The purpose here is to keep Christ's sheep with their Shepherd or, if they go astray, to bring them back to Him. Parents and friends of students can also do a valuable service to the good cause by writing down the names and addresses of these students and giving them to their pastor.

The committee is soliciting suggestions and other communications which may be of service to it in its work. Reports on the progress of matters will appear from time to time in our church periodicals. Ad. Häntzschel.

New printed matter.

All books, music, pictures, etc., shown here, may be obtained through the lüoneorckin kubliskinx Xouse, 8t. 8,ouis, Llo." at the prices enclosed. Where any other source of supply is indicated, let it be noted whether to procure, if not in stock.

Lessons in the Small Catechism of Dr. Martin Luther. For the Senior Department of Lutheran Sunday-schools and for General Use. By *Geo. Mezger*. Concordia Publishing House, St. Louis, Mo. 173 pages 5X7^2, bound in cloth with spine and cover ttel. Price: 90 Cts.

This is an excellent manual for the upper classes in Sunday schools and for school and private use in general. Everyone can see at once that it comes from the pen of a man who has long and much occupied himself with the teaching of the catechism. The individual lessons are laid out in such a way that first the text of the Catechism is presented. The truths contained therein are then presented in an illustrative manner (not in question and answer) and proven from the Bible (which is why the book is so suitable for private use). Then follows a summary of the main points to be remembered, some Bible verses to be learned by heart, and finally questions for the teacher. Here also the second main section is given its due, pages 46 to 130. The first main section comprises pages 1 to 46; the other main sections (with the exception of the fifth) are treated from pages 131 to 173.

L. F.

American calendar for German Lutherans for the year 1924. **lutheran annual**

1924. concordia publishing house, st. louis, mo.

116 pages each 6X9. Price: 15 Cts. each.

1924. *Ev.-Luth. Hausfreund-Kalender.* Edited by D. O. Willkomm. Fortieth volume. Published and printed by Johannes Herrmann, Zwickau, Saxony. 95 pages 5VsX8Vs. Price: 15 Cts. To be obtained from the Concordia" kubliskinx Xouse, 8t. l-ouis, Llo.

Concordia Calendar. A popular Christian calendar on the year of our Saviour, 1924. Published by the Concordia Mutual Benefit League, 106 X. 8a. 11" 8t., 6üies.go, III. edited by G. A.

and E. A. Fleischer. 256 pages 6X8HL, including advertisements. Price: 40 cts. and 6 cts. Postage.

Four calendars, very different, but all worth reading. We put our synod calendars on top. No one will find this conspicuous. For one or the other of them - preferably both - should be found in every house of our synod and be and remain indispensable to all our Christians. From the title page of both calendars Fr. E. Eckhardt is named as literary editor. He has thus provided the reading material, which comprises 18 pages in both editions, is different in both editions, but is well worth reading and taking to heart in its content, which is especially from the field of edifying narrative. What other value the two calendars have with all their lists and addresses is well known. - The free church calendar, the well-tried "Hausfreund", also deserves special attention this time because of its rich and varied content. Of the many articles, we would like to single out four in particular: "Forty Years of the Hausfreund," a calendar review that especially speaks out for Christian family life; "Times of Need - Times of Blessing," a time review for the difficult present, both articles written by the editor; "Through Thick and Thin in the Brazilian Jungle Mission," a German edition of the good book of missions by Fr. A. Lehenbauer's ("Roughing It for Christ in Brazil"), and "Kantate," a timely article on the first Lutheran hymnal by Praeses M. Willkomm. - No. 4 is the rich and well-stocked Christian People's Calendar of the Concordia Association in Chicago. It brings, among other things, the article by Praeses Pfotenhauer on "The Home Devotions in our Synod," published in the "Lutheraner," a historical article on the Northern Illinois District by Praeses Fr. Brunn, German and English stories, and much else.

In addition now still comes as a wall calendar the

Lutheran Church Calendar 1924. Ashby Printing Co., Erie, Pa.

It contains no reading matter, but calls attention by different colors from the different times of the church year, and designates as such all the feast days and apostles' days of our church.

L. F.

Beer short Christmas talks and a Christmas play of the three wise men from the Orient. Presented for the celebration on Christmas Eve by Father Dr. Joh. Balthasar Bernthal, Jxonia, Wis. Self-published. 30 pages 5X7- Price: 15 Cts. the dozen \$1. 50, the hundred \$12.00.

Hosanna in the Highest! A Christmas cantata for a children's service. Arranged and compiled by *R. A. Mangelsdorf*, 3721 N. 25th St., St. Louis, Mo. 16 pp. 5V2X7Z4- Price: 10 cts. the dozen 80 cts. the hundred \$5. 50.

God's Christmas Gift. A service for Holy Night. Prepared and published by *W. M. Czamaneke*, Sheboygan, Wis. 8 pp.

6X8Vs- Price: 6 Cts. the dozen 60 Cts. the hundred \$4. 50. **Responsive Singing for Christmas Service.** Music by *R. A. Mangelsdorf*, 3721 N. 25th St., St. Louis, Mo. 2 pages 9X12. Price: 25 Cts.

Four more contributions for the Christmas party, which should meet the various wants and needs. L. F.

The Neighbors at the Brook. A story for children by *Margarete Lenk*. Published by Johannes Herrmann, Zwickau, Saxony. 32 pages 6X9, bound in paperback. Price: 20 Cts.

The Neighbors at the Brook is one of Lenk's fine youthful tales in English, translated by Louis P. Lochner. The story is set in the Ncg neighborhood of New York. L. F.

Ordinations and introductions.

Ordained on behalf of the District President concerned:

On the 21st of Sonnt, n. Trin.: Kand. Th. Waack to Sexsmith, Alta. can. on deputation for Peace River area, from P. W. Walther.

In the discharge of the Commission for Heathen Missions was ordained and deputized to India:

Oct. 16: Kand. M. Kuolt to Utica, N.Y., from Prof. M. S. Sommer.

Ordained and inducted on behalf of the respective District Prefects:

On the 15th of Sonnt, n. Trin.: Kand. K. H. Tiemann of Winona, Kans. by P. J. C. Heinicke.

On the 19th of Sonnt, n. Trin.: Kand. W. B u s s e in St. John's Parish at Luella, Sask., Can., by P. W. P. A. Schröder.

On the 20th of Sonnt, n. Trin.: Kand. E. H. Bohrer at Malta, Mont. by I". E. A. Huber.

On the 21st of Sonnt, A.D.: Kand. L. W. Klei nhans at Detroit, Mich. assisted by 8k. F. Tresselt, A. Ebendick, R. Meyer, H. Brauer, and E. Daniel of P. G. Claus.

On the 22d of Sonnt, n. Trin.: Kand. R. Rohlsing to Townsend and Suring, Wis. assisted by I". A. Oswald of I". D. Markworth.

In the discharge of the concerned District Praefides were introduced:

Pastors:

On the 16th of Sonnt, n. Trin.: P. P. G. N an in St. Paul's parish at Clifty, Ind. assisted by PP. G. Meyer and W. Aker of I". A. E. Brewer.

On Sept. 28, P. C. A. B l a s i g to Brady, Tex. and on Sonnt. 18, n. Trin. to Menard, Tex. by I". L. Karcher.

On the 20th of Sunday, A.D.: Rev. P. W. L ü d e r s at Bethlehem parish, Oshkosh, Wis. by Rev. E. Schlers.

On the 21st of Sonnt, n. Trin: Bro. H. Blödel to Hubbell, Mich. assisted by PP. Sommer and Feldscher of Pres. H. Daib. - I". H. E. Wallner (having been ordained on the 18th Sunday, n. Trin. by his father, P. H. Wallner, at West Ely, Mo.) at St. Paul's parish at Santa Barbara, Isl" ok kincs, Cuba, by I". H. J. Naumann. - P. K. K a r s t e n s e n in Zion Parish at Linn, Kans. assisted by P. W. Lohmeyer from P. O. C. Müller.

On the 22nd of Sonnt, n. Trin.: P. B. L a n g e as professor at CaliforniaConcordia-College at Oakland, Cal. assisted by Vice-President G. A. Bernthal and PP. C. F. Bauer, Th. Pieper "nd G. Kirchner by P. G. Mieger. - P. W. B u s s e at Christ Church, Ormiston, Sask. can. by I". A. H. Fuhr. - I". W a l t e r S c h r ö d e r in St. John's parish at Kayville, Sask. can., from I". A. H. Fuhr. - I". R. Beinah! in Trinity Parish on the- Island of Kaskaskia, Ill, by P. J. H. Deye.

On the 23d of Sonnt, n. Trin: I". F. Wenger in the Trinity Church at Springfield, Ill, as Professor at the Concordia Seminary there, assisted by Praeses H. Klein of P. P. Schulz.

L. Teacher:

On the 10th of Sonnt, n. Trin.: Kand. A. Fillnow to Clyman, Wis. of I". O. A. Groth.

On the 12th of Sonnt, n. Trin.: Kand. E. Ruprecht at St. John's parish, Merrill, Wis.

On the 14th of Sunday, n, Trin.: Kand. E. W. Schultz at the Emmaus church at Denver, Colo. by Rev. Th. Hoyer. - Kand. W. E. Firn-

And we also have those who have taken the Saviour, to put it briefly, into their investments. These are the ones to whom one never asks in vain when it concerns matters of the Kingdom of God. With these it is always certain - if the church, its institutions and missions, need something, then this need only be proved to them, then their gifts are ready for this, even if they have long since paid their quota tenfold, and have probably already reached the limit of their annual income. Are the investments - investments in real estate, stocks or bonds - to be withdrawn from the Lord Jesus? "No," say these Christians. They may not say it in so many words, but they act on it. One such, not long ago, gave H10,000 to our seminary for the new building, and when another said he did not have that much lying loose in the bank, that one replied, "Do you think I have it? No, this is a *reinvestment*." Do you understand that, reader? Such people have the joy of the merchant who sold everything when he found the delicious pearl.

You think it is too much to say above, if the impression is given that such generosity has become native among us. That our Christians generally occupy this position, as just described, may not, however, be asserted. But that a large number of our Christians have come to this position, namely, that they are glad to be told that a work of the church needs their help, is obvious. This is the only way to explain the fact that we are now raising sums for certain missions - I would remind you of our negro mission and heathen mission - which only five years ago would have had to be described as "unaffordable"; that only twenty years ago a synodal report complained about the difficulty of having to raise H420,000 (f) for the building fund in three years, while last year about one and a half million was collected for the same purpose. It may also be mentioned that Schreiber knows this of three wills bequeathing ^100,000 each to the Synod.

Joyful giving is not the giving of great gifts alone. That would be another misunderstanding. But cheerful giving is always abundant giving, giving according to ability. Where the love of the Saviour lives in the heart, the Christian also succeeds more and more in detaching himself from the love of money, there is found more and more the disposition which, instead of asking, "Again?" exclaims cheerfully, "Again!" Opportunity again to make use of the entrusted good, which alone gives its value to earthly possessions! Or what else can the Lord have meant by his parables of the treasure in the field and of the merchant who sought pearls? He means to describe the joy of those who use their earthly goods in such a way that schools and chapels can be built here, missionaries can do their work there, and they can make friends who will receive them into the eternal dwellings.

Happy the man who, rich or poor, has learned to think thus of the property entrusted to him! Such a man has learned what the word means: "Our faith is the victory that overcame the world," 1 John 6:4, and also that other word: "It is more blessed to give than to receive," Acts 20:35. 20, 35.

G.

From Germany.

A report by our Professor Mezger.

As the dear readers of the "Lutheran" have already learned, our Synod, during its last meeting in Fort Wayne, decided, at the request of our brethren in the German Lutheran Free Church, to send a member of the faculty of our theological seminary in St. Louis to Germany, in order to assist these brethren in building up their new theological seminary in Berlin-Zehlendorf. This decision has been carried out. I left New York on July 12 and arrived here in Zehlendorf on July 30, after a happy journey under God's gracious protection and protection, and began my work here. I have now been here for over two months, and it is certainly time that I told you something of what I have seen, heard and experienced here up to now. Our Christians have a warm heart for their fellow believers and people here in Germany, and so it will not be without interest for them to hear anew how things stand here. However, I do not want to tell you about our seminary in Zehlendorf today - God willing, that will happen later - but I would like to tell you about the great physical and spiritual hardship that imposes itself on us at every turn.

Much has already been written in the "Lutheran" about the great need in Germany. And this great need is still there today, indeed, it is greater than ever since the end of the great war. However, you will sometimes have heard the assertion that the need in Germany is no longer so great; you will have heard it from those who have stayed in Germany for a few weeks or months and who now say that they have seen nothing or very little of actual need. And it is true that when one travels through Germany for pleasure or on business, hurrying from place to place and living in fine hotels, one does not see much of the misery in Germany. The first impression that anyone has who comes to Germany from America is that all the news about the distress prevailing in Germany is at least greatly exaggerated. The shops are full, and even more so are the innumerable places of amusement to be found in all the cities. But the verdict changes as soon as one takes a close look. "The impression," wrote two German-Americans who have been here a few months recently in a local newspaper, "that there is little or no real need in Germany disappears as soon as one visits the places where the misery of the children, the misery of the sinking educated middle class, and the misery of the old people can be seen, whose hope it was to secure a quiet old age from their savings, and whose whole fortune, as a result of the devaluation of the mark, is now often insufficient to pay for a tram ride. We have seen pictures and had experiences which have robbed us each time for days to come of all courage, all zest for life, and all ability to enjoy the beauties of the land of our forefathers." Yes, so it stands. There is much, much bitter and bitterest misery in Germany. It is not in all places or among all classes of the population that this distress prevails. Among the country people it is less to be found; the

have generally had good times. The workers, too, know how to help themselves most of the time. But the need is there, especially in families with many children, in the so-called middle class, among those who depend on a certain salary: among civil servants, professors, preachers, teachers, etc., above all also among the old people, among the sick and the weak who can no longer work. It is in these circles that the need is to be found; there the poor often do not know where to get their food and clothing. Many of the children, the old and the weak die a slow death from starvation.

And this misery is not on the wane, but continues to increase. Due to the terrible devaluation of the mark in the last few weeks, all prices, even those for the most necessary foodstuffs, are rising enormously. When I arrived here two months ago, prices were very low by our American standards, sometimes ridiculously low. Now things have changed in many ways. Prices have skyrocketed to such an extent that, converted into dollars and cents, they are often very close to our prices, sometimes equal to them, and sometimes even higher than in America, while incomes and wages are considerably lower. Some of the necessary foodstuffs are difficult to obtain in the cities, for example sugar, butter, eggs, milk, pork and the like. And now the cold winter is approaching. In addition to starvation comes freezing. Feurung is scarce and stands very high in price, higher than in America, unaffordable to the poor people. What the winter may bring, what a flood of misery and wretchedness, God only knows. And even in our congregations, among our fellow believers, there is such need. It happens in our services that people, especially older women, faint from exhaustion. At a service of our missionary congregation in the north of the city of Berlin, four had to be taken out once.

Why am I writing this? To encourage our Christians in America not to slacken in their work of love, but to continue it and even to increase it. "Let us do good to everyone, but most of all to those who believe," writes the apostle, Gal. 6:10. When these lines come into your hands, as far as men can see, the need will be much more terrible than it is today.

Even greater than the physical distress is the spiritual distress. When our Saviour once walked through the cities and towns of Galilee, He was saddened by the people, "for they were faint and scattered like sheep that have no shepherd", Matth. 9, 36. What was true of the people of Israel at that time, even though the temple was still standing with its sacrifices, even though there was no lack of priests and scribes, is now also true of the German people. There are indeed numerous cathedrals and churches here, some of great architectural beauty, there are indeed pastors who call themselves Protestant and also Lutheran, and yet the people are languishing and scattered like sheep that have no shepherd. Probably most of the pastors in the national churches no longer preach God's Word pure and loud, but teachings of men, their own dreams. Instead of Christ and His gospel of God's grace, the law is preached, or a shallow morality of an honorable life that is supposed to make blessed. When Christ is spoken of, he is often not presented to the people.

as the Saviour of sinners, but only as a pattern and model for us to imitate. Little is heard of Christ, the good shepherd, who lays down his life for his sheep, who gives eternal life to his sheep. And so the people are languishing and scattered like sheep that have no shepherd. Millions and millions have long since turned away from the Lord and his Word and his Church; many did so long before the terrible war. They want to know nothing more of God and His Word. But there are also thousands and thousands who, especially in the terrible misery of this time, ask for God and seek support and comfort, firm, strong comfort in their misery and sorrow. Wherever God's Word, the Gospel, is preached, many, often hundreds, turn up. We always experience this in our missionary work.

When the Lord saw the misery of his people in Galilee, he turned to his disciples. He pointed out the need of the people and said: "The harvest is great, but the workers are few. And then he urged them to help: "Therefore ask the Lord of the harvest to send laborers into his harvest!" Matth. 9, 37. 38. Also now with the need of the people here in Germany the HErr turns to His disciples. And the disciples to whom He turns are also the Christians in America. He sets before you, dear Christians, the bitter spiritual need of the German people, and thereby calls upon you to help. You have his Gospel pure and loud in rich abundance, the Gospel that makes your souls blessed. And this Gospel, which your parents and forefathers once received especially from Germany, you are to help bring back to Germany. Certainly, our brethren here in the Free Church have already made a start. They are eager to preach the gospel to the churchless and neglected masses as far as their little strength will go. God is also blessing this their work in some places, especially in Berlin, through supplication and understanding. But their strength is too small. Especially also the great cities and the centers of industry should be filled with the sound of the gospel, that as many as possible may hear it. Preachers are needed for this.

Christians, pray the Lord of the harvest to send laborers into his harvest, to make able, zealous preachers in our great synod willing and eager to sacrifice, that they may come here and bring Christ, the right shepherd, to these lost sheep! As once, fifty and more years ago, so many candidates and pastors left home and fatherland to bring the Gospel to the scattered Germans in the distant Occident of America, so also now many should make up their minds to help the people of our fathers. Ask the Lord for it! He alone can make hearts willing and ready for this. And then it is necessary that the means be provided to send these preachers over and to keep them here, so that they do not suffer need, but can devote themselves to their high task without worrying about food.

But another thing is needed. We must have chapels or halls for worship, and even more urgently apartments are needed for our pastors. Halls for worship can usually be rented, though not everywhere, but apartments are not to be had with the great housing shortage that exists here. We often have to build them ourselves. And that

requires funds which our brethren here cannot raise. Would that the dear Christians in our synod would offer 100,000 to 200,000 dollars to the Lord so that his reapers could work here! How easily this money would be raised if all Christians would only give a little of their abundance! When you see how zealously all sorts of enthusiasts and sects are working here, especially the Russellites, to advertise their delusions here, how rich means they often have, it grieves your soul that we have so few men to send into the harvest, so few means by which we can enable them to work freshly and joyfully. Ask the Lord of the harvest to send laborers into his harvest! Ask that he would make us all, every one of us, a faithful and diligent laborer in his harvest! May God have mercy on poor Germany, which is so deeply depressed!

G. Mezger.

Mission by the "Lutheran."

Years ago a farmer sold a roll of butter that she had wrapped in a "Lutheran". The buyer, a German, had not cared for God and church until then. The German newspaper appealed to his curiosity. He began to read. The more he read, the more his interest grew. He sought out a Lutheran church, came to believe, from then on kept to the church with his whole family, and became a zealous church member. Without her knowing or wanting to, that farmer sent out a missionary, by whose ministry, under God's gracious direction, immortal souls were eternally saved.

The "Lutheran" regularly visits thousands of families every two weeks and brings great blessing to every home where it is read and its contents are heeded. What do most people do with their "Lutheran" after they have read it? They don't know what to do with it. Why not send him out as a missionary? Not exactly like that farmer's wife, using him to wrap their butter in, but by sending him directly to a family. Throughout our country there are many German families who either belong to the church but do not read the church bulletin or are completely unchurched. Some have moved to such places where they have not found their church; others have never kept to the church. By regular attendance of the "Lutheran" in the homes of the former class, interest might be awakened that they would later order the paper themselves, and in the case of the churchless, the result might be either to keep them in the faith of their Saviour, or to lead them to the faith. Won't you, dear reader, put your "Lutheran" to the service of the mission? The Post Office will carry two numbers of the "Lutheran" for one cent. If you know of no one to whom you can send your "Lutheran," ask your pastor, he will be glad to help you.

In the Oregon and Washington Districts a request was made the other day to all readers of the "Lutheran" to give their paper, after reading it, to the service of missions. Many have not only agreed to do so, but,

have also enclosed with their letter fifteen or twenty cents to pay the "traveling expenses" of their little "missionary." Thirteen envelopes, bearing a one-cent postage stamp (for the twenty-six numbers of the year) and the address of a non-"Lutheran" reader, are sent to any reader willing to forward his paper. Many numbers of the "Lutheran" now make their monthly missionary journey, accompanied by the prayers of the senders.

At this time of the year the orders for the church magazines are usually renewed. Let us make a resolution to send our "Lutheran" as a missionary to a churchless family at the beginning of the new year. If thousands do this, how much good can be done!

W. F. Georg,
411 Hasslō 8t., kortlavä, Or "A."

To the ecclesiastical chronicle.

From our synod.

From our Institution at Concordia, Mo. On the evening of October 30, a festive service was held in St. Paul's Church at Concordia on the occasion of the conferring of the theological doctorate on Professors A. Bapler and J. H. C. Käppel by the faculty of Concordia Theological Seminary at St. Louis. Owing to the preceding inclement weather, the attendance was not a very numerous one, but, with the exception of the speakers, was almost confined to the members of the local congregation. With grateful hearts, the two main speakers, Pastors F. Brust of Concordia and L. Schwartz of Kansas City, spoke words of praise to God, remembering the faithfulness and diligence of the two doctors in their work at our institution at Concordia.

Afterwards Prof. H. Schöde congratulated the two doctors in the name and on behalf of the teaching staff of the institution. E. Runge represented the local supervisory authority, M. Senne the alumni association of the college and student W. Brüning the student body. Throughout all the speeches one thought and wish resounded, namely that God may grant these two well-deserved servants of His Church a blessed and pleasant old age.

President R. Kretschmar from St. Louis, who had appeared as chairman of the supervisory authority, then presented the diplomas with a few appropriate words, the inscription of which he had previously read out before the assembled congregation.

Each of the two doctors answered with short words, in which a great seriousness and humility could be sensed. Both have already exceeded the limit of human life of seventy years mentioned in the Holy Scriptures and have served the church and its Saviour for many years in the ministry of preaching, but especially at this synodal institution. Both hope, in spite of all merit before the eyes of men, in the infinite grace of God, which alone can make us blessed.

Letters of congratulation had arrived from all parts of the country, especially from the teaching staffs of the sister institutions of the Synod, and were read partly in the church, partly in the dining room of the college.

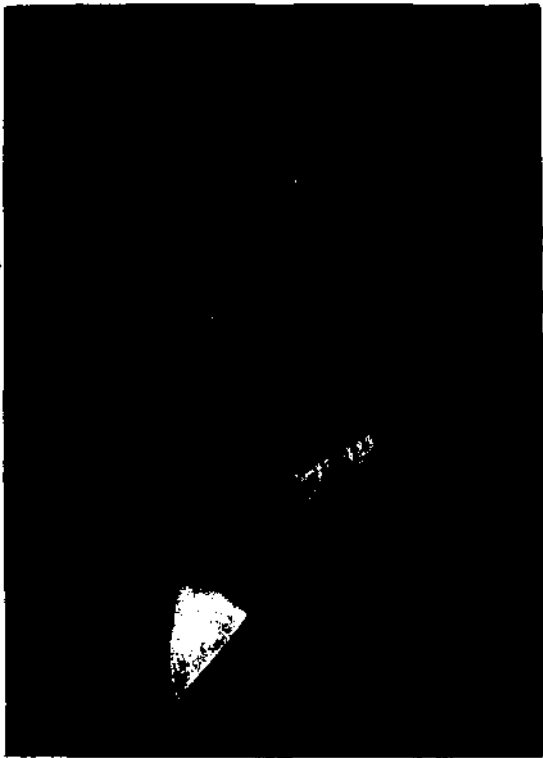
After the church celebration, a social gathering took place in the dining room of the institution. Here a snack was served and suitable entertainment was provided. All the pupils were present. Musical Num-

A Latin speech and a poem written especially for the occasion were recited. The students also presented a gift to the new doctors as a souvenir. With the singing of the verse "May God bless our departure", the company departed.

May the faithful God continue to bless these His servants, His institution here, and the Church of His pure Word!

Ottomar Krüger.

A rare celebration. The Holy Cross congregation in St. Louis, in which our seminary is parochial, was able to celebrate a rare feast on November 11. Its principal pastor is D. C. C. Schmidt, well known in wide circles of the Synod. The latter had celebrated his eightieth birthday a few days before. He has been in the sacred preaching ministry fifty-five years, and thirty-six years of that time he has served the Cross congregation. He has also held various offices in the Synod;



D. C. C. Schmidt.

Born November 8, 1843, ordained July 12, 1868.

he was for a number of years President of the Eastern District, and likewise for a number of years Vice-President of the Synod, and for many years a member of the Board of Supervisors of the Seminary. Though for the past nine years he has been assisted by an assistant preacher, yet, notwithstanding his advanced age, he is able to wait upon the great congregation in spiritual and physical freshness of his office. Of the ten candidates who entered the preaching ministry with him in 1868 from the theoretical department of the Seminary, only one, Prof. D. J. Schmidt, is still living in Fort Wayne. At the solemn service, which was held in both languages in the beautifully decorated house of worship, which was crowded with visitors, Rev. H. Bartels, who had been O. Schmidt's officiating neighbor all the thirty-six years, and Rev. P. König, the assistant preacher of the congregation, preached; short addresses were delivered by Prof. D. F. Pieper and Präses R. Kretzschmar in the name of the faculty and the supervisory authority of the seminary, all in praise of the office which preaches reconciliation and which the jubilarian has been allowed to perform for so many years by God's grace and with evident blessing. "Around the evening shall be light," Zech. 14:7, L. F.

Our Periodicals. A good plan for attracting new readers to the church periodicals is that suggested by the "Messenger of Peace," the paper of the Uniate. With the permission of the "Messenger of Peace," which we hereby ask, we apply the plan to our papers. We read:

"Surely the best Christmas gift is the gift that brings joy to the recipient fifty-two times a year, a gift that cannot be worn out or plastered away, a gift that brings new strength, new courage, new joyfulness to the recipient, not just once, but every time the postman brings the weekly visitor. Send us today an order for one of the Flutherian^ sheets given below. Then the person or persons concerned will receive the first leaf for Christmas and for the whole following year."

Ooneorkia kublisbinZ Uousk,
3558 8. ckeKt-rson ^vc., 8t. l,ouis, Llo.

Please, send a

Christmas card

with my name and LutheranK1	25
I^uttmran lVitness1	25
Mission Dove	50
I^utberun Pioneer	50
Lutheran Children's and Youth Journal	50
VounK 1-utbsrs.ns' Lluxurine.....	35
Ooneorki" junior ^lessen^er.	50
For the little ones	25
lbe I^utborun press	25
I^utberun 8ebool ckournul. (For teachers.)	1.00
Doctrine and Weirs. (For pastors.)	2.00
Magazine for Homiletics. (For pastors.)... .	2.00
lbeoloZieul Nontbl^ (For pastors.)	2.00

to address:

Amount of Pis enclosed.

Signature:

(Name.)

(Address.)

J. T. M.

From Montana. The Montana Pastoral Conference met October 18-22 in Great Falls, Mont. Beautiful days were spent in Montana's second largest city. Doctrinal sessions were held in the morning sessions. An instructive paper was presented by Rev. H. E. Vomhof, "What do we learn from the Acts of the Apostles for our ministry?" He emphasized the following points: 1. Punish sin; 2. Do not forget the more necessary above the less necessary; 3. Preach in all kinds of languages; 4. Preach forgiveness of sins; 5. Withdraw the word from despisers; 6. Suffer persecution for Christ's sake; 7. Take no honor that is not rightly ours; 8. Urge righteous fruits of repentance; 9. Preach the resurrection; 10. Testify that "JEsus is the Christ." Father Rohlfing presented an interesting paper on "Apparent Contradictions in Holy Scripture" and J. Jordan presented one on "Free Texts for the Church Year".

In the afternoon sessions, the visitators gave their reports on the various congregations and mission parishes. Our synod has grown tremendously in the great state of Montana. Only about five congregations, however, are independent; this is due in many cases to the fact that we have had many failures in recent years. In some places the ground is parched; in others the hail has destroyed everything. But the Lord is still with

us and blesses our work. His word shall not return empty.

The Synod's approvals for the teaching institutions were also discussed. All promised to work diligently so that the necessary buildings could be erected. Everyone recognized it as their missionary duty to help train teachers who would bring the light of the gospel to the people who were still walking in darkness. Appropriate teaching institutions must be available.

On Friday evening a pastoral service was held with the celebration of Holy Communion. Fr. H. Rauh gave the sermon and G. Mertz the confessional. On Sunday morning Fr. H. Lang preached, and in the evening H. Kumnick. On Monday evening V. E. Ziegler gave a talk on the mission work in Argentina and showed pictures of the mission field.

Geo. A. Walz.

From South Dakota. From October 23 to 26, the Black Hills Special Conference was assembled at St. Paul's Church near Stamford, S. Dak. This conference at present consists of ten pastors, covering a large area in the middle of the "West of



The Black Hills (S. Dak.) Pastoral Conference.

From left to right in order: P. Going, Stud. Stahnke, Stud. Pape, PP. Waack, Schröder, Maatzel, Schwarz, Gerike, Fölber, Jöckel, Kellermann, Reimnitz, Köpke.

the River Country" of South Dakota serve as traveling preachers. Each pastor has several places to serve with God's Word, and these preaching places are usually far apart. That serving these places has its difficulties is natural. Only in some cases can the pastor use the railroad; otherwise everyone must provide his own cart, and then the pastor's path is seldom strewn with roses. The people live very scattered, and many a pastor not only has two or even three sermons to preach on one Sunday, but, in addition, he travels more than fifty miles on Sunday afternoons to bring the costly gospel to as many people as possible. Because of the great distance, the pastors also seldom get together.

What a wonderful time the conference was for these pastors can best be understood by those who have experienced something similar. Although most of them had to make a long, tiring journey to the above-mentioned conference, all of them, including "our dear old ones" (Pastors Gerike, Schröder and Waack), showed up. Father Waack came over fifty miles on a farm wagon. During the sessions of the conference, however, little of weariness was felt. Great interest was shown in the various lectures. Although no member of the Missionary Commission was present this time, yet each pastor presented a detailed account of his missionary

activity. Of course, there was no lack of consolation, encouragement and advice from the brethren. Yes, it was a wonderful, beneficial conference.

And now, should this report give one or two of our dear fellow Christians among the "Lutheran" readers an impulse to remember also the traveling preachers in western South Dakota in their prayers before God's throne, the purpose of the report has been accomplished. G. Maaßel, Secretary.

Domestic.

There is a final judgment. In one of his powerful sermons on the Gospel of the 26th Sunday after Trinity, which deals with the great general judgment of the world, Matth. 25, 31-46, D. Walther says: "That one day all men will be judged by God, so that each one will receive, after he has acted in his physical life, whether good or evil, this is already preached to every man by reason and conscience. For first of all, every man's reason tells him that God's justice demands that good men do well, and evil men do ill; but it often happens in this life that everything goes well for the evil, while all misfortune befalls the good; therefore it is not otherwise possible than that, as surely as God is just, a day of vengeance awaits all men. Hence also the holy apostle Paul calls the day of judgment 'the day of the revelation of the righteous judgment of God.' Rom. 2:5."

But above all, as Walther then goes on to say, God's infallible Word tells us that there is such a great general judgment day. The Scriptures, especially in the Gospels and Epistles, which are preached on in the churches at this time of year, emphasize the certainty and describe the nature of the great last judgment of the world.

But what is said here in relation to individual people also applies to whole nations. Especially the prophets of the Old Testament show us how God will also judge and punish whole nations in his wrath. And this is a truth that can also be recognized by reason. There is so much unrighteousness and sin in the world of nations, which will never receive its due punishment in this time, until God will once pour out his bowls of wrath. We do not need to look far in history to find it. Let us only consider the history of the world in the last ten years. What lies have been told in these ten years in the so-called "Christian" world, what injustice and violence have been practised, what ruthlessness and oppression have extended over long years, what hatred and enmity fill the hearts of the nations, the thirst for blood and the shedding of blood, the envy of business and the greed for countries: all this will never find its due punishment in this time. But a balance must one day take place, a punishment must one day come. It is too great, too general, too terrible. It cries out to heaven. And He who dwells in heaven knows it. His arm is not yet shortened. He will, at the time appointed by Him, call the nations to account, that they may say, "Ye mountains, cover us; and ye hills, fall upon us!" Hos. 10:8.

Let us remember this in the distress of this time, in these evil days, in which we are afraid because of the world government, just now, when the time of the church year again reminds us so powerfully of the end and of the final judgment. L. F.

The Call of Thanksgiving Day. The annual Thanksgiving Day is celebrated, or has been celebrated, by the time this number of the "Lutheran" comes into the hands of its readers. The



A view of the site for the new St. Louis Seminary.

Hundreds of beautiful, large trees are on the site. Only a few will have to be cut down. The land is not level throughout and is very high.

The feast of Thanksgiving, like the annual harvest feast celebrated in many of our rural communities, reminds us especially of the corporal benefits of our God and exhorts us to remember with love those who are less fortunate than ourselves and to help them in their need. And at the present time our attention is especially drawn to the great and ever worsening physical need in Central Europe. We refer to the report of our Professor Mezger, which is found elsewhere in today's number. Our Synod Treasurer Seuel, who traveled to Europe in August on behalf of the Synod, passed through the most diverse countries and regions, and recently returned happily, says quite the same thing. He had especially business matters to discuss and arrange over there; he also judges the situation from the point of view of a businessman, and in various lectures which he has given since his return, he has always addressed very urgent requests to his listeners for continued, increasing and speedy help. According to the correspondence we have had with reliable people outside the Free Church circles, with professors, pastors and students, we can only confirm all this. The need is growing tremendously, and if help does not come soon, it will come too late in many cases. And no one should think that his gift is useless in view of the great, general need. Many smaller gifts add up to a large sum. And how many in our country sit down three times a day at a well-stocked table, get up sated, throw away the remaining crumbs, or give them to their dogs, and have not even a dollar left for the dreadful bodily need. "But if any man have goods of this world, and behold his brother afflicted, and shut up his heart to him, how abideth the love of God in him?" "Let us not love in word, nor in tongue, but in deed and in faithfulness." 1 John 3:17, 18. L. F.

Civic and Spiritual Justice. As is well known, the State of South Dakota, some time ago, by its Legislature, ordained that moral instruction should be given in all the homes and schools of the State. Prof. W. T. Hutchins, president of Berea College, at Berea, Ky. has now written a special book for the purpose of teaching children the principal pieces of morality.

The book is now titled *Children's Code of Morals*. It applies for the best of its kind, and brought the writer a prize of \$5000. For the benefit of all who are interested, we remark that the book will be sent to any teacher free of charge by the National Capital Press, Washington, D. C., on request. How this book intends to teach morality is evident from the following sentences. We read:

"Self-conceit is foolish, but self-confidence is necessary to all boys and girls if they are to become independent and useful in life.

"1. I will gladly listen to the advice of older and wiser people; I will consider the wishes of those who love and care for me, for they know life and myself much better than I do; but I will learn to think independently, to will independently, and to act independently.

"(2) I will not fear to be laughed at by others. I will not fear to do right, even when the whole rabble acts otherwise and does wrong. Fear never made a decent American."

This may suffice to show how morality is to be taught in the public schools. It is true that civil morality can be taught even without the Bible. For God has seen to it that the natural man has not entirely lost civil morality. And God has done this as a regent in his kingdom of power, in order to maintain order and discipline in this way. But it is to be regretted when a child is taught nothing but civil justice in school. Such a child will easily regard the little morality he thus learns as sufficient for salvation, and will therefore transfer earthly morality to the spiritual sphere.

In our Christian schools we teach a completely different morality. We do teach law, but the law of God as it is found in Scripture. This law we teach in the interest of the gospel; it is to be the disciplinarian of Christ. But by the gospel we bring our children to love parents and masters out of love and gratitude to Christ in the true faith, to obey the authorities, to behave well, to love their neighbors, and always to be faithful to God in their actions and conduct.



Another fall view of the new St. Louis Seminary site.

Not far from the large Forest Park lies our property. From it one can overlook a large part of the city of St. Louis and the surrounding area. The Synod bought the land cheaply; today it would cost much more.

to do what is right. Therefore we teach them that not only all self-conceit, but also all self-confidence, all confidence that relies not on Christ but on one's own flesh, is sin before God. In short, the spiritual righteousness which the Christian teaches is quite different from the civil righteousness which the natural man tries to teach. The former is from heaven, but the latter is from the world.

J. T. M.

Religion and the natural man. A change sheet draws attention to the fact that even the greatest misfortunes, such as the recent earthquake in Japan, must serve the world for the best. This is true, however, but not in the sense in which the writer understands it. For he thinks that the terrible earthquake in Japan has once again made it clear how deeply religion is rooted in the hearts of all people. Christians as well as pagans had reached out to each other in the great misfortune, helped each other and kept in mind that God is the Father of all men and that His children are brothers among themselves. The misfortune had therefore brought to light the hidden angel, the image of God concealed in the soul of man, and it was therefore evident that, after all, religion was deeply rooted in the human heart.

It is, however, gratifying that the peoples have shown compassion to the Japanese. But compassion is not religion. The pagan, of whom God's Word says that he is without God and without hope in this world, Eph. 2:12, also has compassion. God is the Father of all men only in the sense that He is their Creator and Sustainer. Brothers are all men among themselves also only in the sense that they are descended from a human pair. But about the actual fatherhood of God towards men and about the actual brotherhood of men Christ teaches us something quite different. According to Jesus, only those who believe in Christ have God as their Father, and according to Christ, only those who have Him as their Savior are brothers. Both, children of God and brethren among themselves, men are only in Christ. And to believe in Christ is, according to the Scriptures, religion, that is, fellowship with God through the Son of God. For such a religion is in the hearts of men.

The earthquake did not bring to light the fact that God was at the root of the earthquake. The earthquake in Japan also did not help the people in that it would have told them something about the actual cause of this earthquake, namely about the sin that provokes God to anger. The earthquake was presented as a natural event and not as the Scripture declares: "Thy wrath hath made us to perish, and thy fury hath made us to perish suddenly," Ps. 90:7. Furthermore, the people did not flee to Christ in the great calamity and did not seek forgiveness, strength, comfort and life from Him.

The natural man, therefore, does not make use of the misfortunes that occur in the world for his own good, does not listen to the voice of God, does not warn himself, and does not flee to Christ. Thus he proves that true religion is quite lost to him. His compassion, therefore, is not far off, and his speeches about the fatherhood of God and the brotherhood of man are only vain babblings. J. T. M.

A great gulf. The great gulf that exists between belief and unbelief is illuminated by the following. From the leaders of the so-called Fundamentalists (Bible believers), who are composed of various church communities, the Church News Service of New York, in response to their request for clarification of their position, has received the following theses, in which they explain their teachings to the Modernists (unbelievers):

"No middle ground! Just a divide.

A. Doctrines of the Fundamentalists. 1. the Bible is the Word of God. 2. JEsus is the Son of God in the sense that no other is. 3. JEsu's birth was supernatural. 4. JEsu's death was an atoning sacrifice. 6. man came forth from a special creative act of God. 6. man is a sinner, fallen from original righteousness, and is hopelessly lost without God's saving grace. 7. Man is justified by faith in the atoning blood of Christ. The result is supernatural regeneration from above (by the Holy Spirit).

"B. Doctrines of the Modernists (unbelievers). 1. the Bible contains only God's Word. 2. JEsus is a Son of God in the sense that all men are. 8. the Ge-

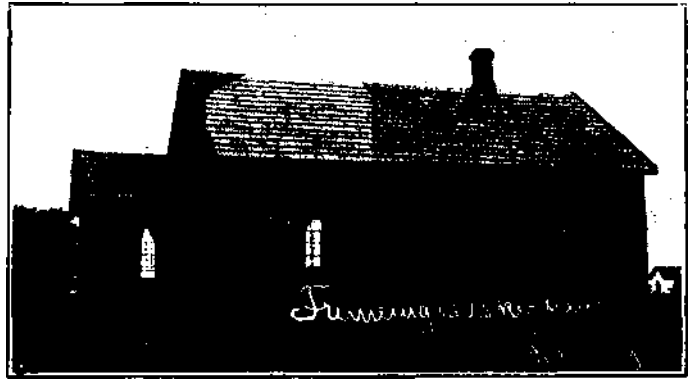
The birth of Jesus was a natural process. 4. the death of Jesus was only exemplary. Man is the product of development (evolution). 6. Man is the unfortunate victim of circumstances, but he can save himself. 7. Man becomes righteous by works, by striving after the example of Jesus. The result is a natural development from within."

These contrasts between fundamentalists and modernists have been clearly expressed here. Only the fundamentalists should now do a further thing: Since the Modernists are in the midst of their church fellowships, they should either put them out or themselves leave the church fellowships that tolerate such false teachers. This is a simple rule that God's Word clearly sets forth. If this rule is followed, then the testimony of the fundamentalists will be of some use. J. T. M.

Abroad.

From Denmark. Now the European Free Church has two pastors in Denmark again. On the 16th Sunday after Trinity, C. J. O. Nielsen was installed as assistant pastor for Denmark in a solemn service in St. Martin's Church in Copenhagen, after he had already been active in our Danish mission for some time. He comes from our congregation in Copenhagen, where he was baptized and confirmed. At that time, together with another young man from the congregation, he was sent to America to prepare for the holy preaching ministry in the Norwegian Synod's seminary. After passing his exams, he received a calling within this synod and was ordained there. Now, after many years in which he has had to bear many a cross, the original goal of his training, according to which he was to work in Denmark, has been reached, which is also a fruit of Prof. Dau's European journey, which was so blessed. May God make our new worker in Denmark a rich blessing for our

The position of the faithful circles within the state churches is untenable in the long run. If the worst comes to the worst, the believers in the state churches, as experience has shown up to now, join together in associations and think that they have done their duty of separation. But the state-church Christians must realize for once that such associations cannot replace the congregations. Patient endurance and faithful adherence to pure doctrine, as well as energetic missionary work, is therefore all we can do."



Free church chapel in Lösning, Jutland, Denmark.

There is a good reason why there are now two pastors working in this area again. Apart from the main congregation in Copenhagen, whose beautiful church property is shown in the attached picture, there are five other congregations which have to be served from Copenhagen and which are very scattered throughout the Danish Empire. These are the congregation in Lösning, whose small chapel is also shown in the picture, and the congregations in Langoa, Funen, in Bøstrup and Bostemose, Langeland, and in Asminderød, Zealand, all of which still assemble in private houses. L. F.



St. Martin's Lutheran Church in Copenhagen, Denmark.

Mission in these Nordic countries! We are sincerely grateful to the dear Missouri Synod also for this new help.

J.M. Michael.

About the prospects in Denmark Fr. Michael still writes: "The number of souls in our little parish in Denmark is not growing as fast as that of our parishes in Germany, but despite the many deaths among my old parishioners we are not giving back. We continue to work courageously. Such a free-church movement as we are now experiencing in Germany can also begin once again in Denmark. A reformation of the state churches is, after all, unthinkable, and the current

"Awake! Calls the voice to us."

One of the great hymn writers of the Lutheran Church is Philipp Nicolai, the brave, faithful and pious confessor of the Lutheran truth against the Papists and Reformed. He was born in 1583 and died as the main pastor in Hamburg in 1608. In addition to hot battles for the Lutheran confession, he also had to bear many a domestic cross and went through a terrible time of plague, which alone in Unna in Westphalia, his place of residence and parish at that time, 1400 people succumbed to. During this time of death he wrote his "Freudenspiegel des ewigen Lebens" (Joyful Mirror of Eternal Life), a book full of beautiful, heart-warming reflections, in the appendix of which you will also find his two spiritual songs which have made his name immortal and which belong to the most glorious songs of our church. These are the songs "Wie schön leuchtet der Morgenstern," No. 261, and "Wachet auf! ruft uns die Stimme," No. 436. Both have also found such a puffing glorious melody that one has quite rightly called "Wachet auf!" the king and "Wie schön leuchtet der Morgenstern" the queen of Lutheran chorales.

Especially the first-mentioned song, "Wachet auf!" is a particularly appropriate song for the present time of the year, since several epistles and gospels of the last Sundays of the church year and the Sundays of Advent point us to the end of all things and to blessed eternity. If the Song of the Morning Star is, as the well-known newer hymn writer Albert Knapp has said, the Song of Songs of the New Covenant, the minnesong of spiritual Israel, "Awake!" is the sublime spiritual sentinel of the New Covenant.

We could go on with such reports. But enough for this time. More later.

Our congregations, which have not finished collecting signatures and making collections, do not want to fail to do so soon and conscientiously, and then report to their visitor as soon as possible.

If perhaps some congregations have postponed the collection to a later time, they should take up the collection in their midst with the same enthusiasm that has been shown in many congregations for such an important cause.

Praise and thanks be to God for his great blessing! May he continue to bless us with his grace!

The Ways and Means Committee.

To the ecclesiastical chronicle.

From our Synod.

From our Institution in Milwaukee. A real day of rejoicing was the 24th Sunday after Trinity, November 11; for on that day Father Paul F. Köhneke, hitherto at Rushford, Minn. was solemnly installed in his office as Professor of German and Latin, and of History, at our College here. For the purpose a special afternoon service was held, this time in Bethlehem Church (P. O. Kaiser). Between the rows of the pupils, who formed a guard to the altar niche, the supervisory authority and the teaching staff moved into the dignified decorated church, which was filled almost to the last seat with fellow believers. After the first hymn of the congregation, Mr. Sprengeler, on the basis of the Apostle's word: "Say to Archippus: Look upon the ministry which you have received in the Lord, that you may execute the same" Col. 4:17, preached a delicious sermon, from which the following thoughts deserve to be emphasized: God hath instituted the ministry which preacheth reconciliation. Who is able to pronounce the dignity and glory of the gospel? For it is the power of God for salvation to all who believe in it. Of what importance, however, are the higher schools of learning, because in them preachers of the gospel are trained! These cannot be trained too thoroughly. But we do not want a merely scientific, we want above all a pious ministry and therefore also a pious teaching staff. - The office of a professor brings with it hardships and temptations. In the college, too, the old Adam is stirring. Then the devil takes hold and wants to make the office unpleasant, so that one does it only with half a heart. But at the same time the good Lord lifts up his finger and says warningly: "Look at the ministry you have received; do it with all your heart! We ought to rejoice in this; for if he still warns and admonishes us, then he still cares for us, then he still holds us to be his servants, and will keep us from evil conscience. - After the large college choir under the direction of Prof. Hattstadt had expressively recited the 91st Psalm, Father Köhneke was inducted into his responsible office by President H. Grüber with the participation of Pastors H. A. Steege, O. Kaiser and Director G. Chr. Barths. Now the mixed choir of the Bethlehem congregation, with teacher J. A. Theiß as conductor, sang the 23rd Psalm and sang divine comfort into the heart of the new professor. With a fitting congregational hymn, prayer and benediction the beautiful service concluded.

After the church ceremony, a reception was held at the school...

The members of the Board of Supervisors and the teaching staff, as well as the pastors from Milwaukee, gathered there. A table had been laid by the servant women of the said congregation. A few addresses were also made. P. B. Sievers, who has rendered appreciative service to our Milwaukee Concordia as secretary of the Board of Supervisors for many years, congratulated with warm words Professors C. Huth and C. Ross and P. H. Sprengeler, who had been conferred the dignity and title of Doctor of Theology by the faculty of our theological seminary in St. Louis. P. H. A. Steege, the present secretary of the supervisory authority, warmly welcomed the new teacher of our Concordia in the name of all, whereupon Prof. Köhneke thanked him with brief words. After several hours of cheerful get-together we parted with the prayer in our hearts: "Lord, bless all our teaching institutions for the equipping of faithful workers in your vineyard! Be kind to us, and promote the work of our hands with us; yea, the work of our hands wouldst thou promote! A. H.

On Maturity to Brazil. As the "Lutheran" has already communicated, Fr. A. Lehenbauer and candidate Fr. Harre left New York for South America on October 6. Fr. Lehen -



Faculty and student body of our Concordia Seminary in Porto Alegre, Brazil.
The teachers of the institution are seated in the middle of the second row, from left to right: Alfred Meyer, Ewald Platz, Paul Schelp and L. C. Rehfeldt.

bauer sent us a letter from the ship on October 15. It says, among other things:

"We will soon be at the Equator, and so far everything has gone smoothly and beautifully. Two days, of course, we have suffered from the tiresome seasickness, but in between there have always been fine days. On one day it was almost unbearably Hertz down in the cabin, but up on the canopy it is always nice and fresh. Since there are only a few passengers, one always has plenty of choice of good seats from the deck.

"Yesterday (Sunday), at the request of the captain, I preached the sermon in the first class saloon. The text was the stilling of the storm, Matth. 14, and I showed .Christum, God's Son, 1st as the right helper in bodily need, and 2nd as the Saviour in our spiritual need. In the evening I gave a talk about my eight years in Brazil, which everyone seemed to follow with interest.

"Up to Barbados we had quite a few Christian negroes in our class, who held their services and even distributed tracts. The latter were good exhortations to care for the salvation of the soul, and that without sectarian tinge. We were somewhat ashamed, for we brought nothing to distribute.

"We are counting the days until we can be 'home' again. But I am also especially looking forward to arriving in Porto Alegre. I am bringing with me a precious gift for the seminary there: a Victrola given by the Women's Association in Geo. Schmidt's congregation in New York (probably in association with the Women's Missionary Association of the Atlantic District). I do not know if it has come to your knowledge that our first little speaking machine, given by three Lutheran women in Chicago (Maywood), was stolen one night by the black neighbors of the Seminary. When I told this in New York, they decided at once to give us a new one."

Since the letter was posted in Brazil, we can conclude that our South American missionaries have arrived happily with theirs. L. F.

From Brazil. Dear "Lutheran"! Herewith one of your longtime readers sends you some news from far away Brazil. He has just spent ten years here in Arroio do Meio in the service of our mission. The attached picture shows you our present school building. It has until October



School, pastor and school children in Arroio do Meio, Brazil

1918 also served as a church pub. In October 1913 the school was opened with 12 pupils. In 1914 there were 15 children. Today we have 43 pupils, and four more have been enrolled. In 1918 the parish built a beautiful little church; unfortunately the picture of it is not good. Since August 1922 the parish has also rented a new, spacious house next to the church as a parish residence. It is expected to buy it as soon as the former rectory is sold. User of the parish in Arroio do Meio, the undersigned has three other parishes to serve. He holds school five days a week and usually also has to teach confirmation classes in two of the adjoining parishes.

Attendance at services, giving for God's kingdom, and church life in general still leaves much to be desired. But if we consider how utterly neglected these congregations were when they came to us fifteen years ago, and if we further consider that the present service is a most makeshift one, because the pastor has too little time for private pastoral care, we may heartily rejoice over the visible success of our work. The general distrust that existed at first against the "Missourians," and is still sown by our opponents, has almost entirely disappeared, the services are better attended, the congregational singing is becoming more vigorous, and the contribution to the pastor's salary has tripled in ten years,

and also the gifts for external purposes are increasing fortunately.

For all these blessings, to God alone be the glory!

C. F. G. Leh enb auer.

"I will never do eS again," a youthful fellow-Christian assured us recently. "The year before last I let the need of the church and the mission go to my heart, and at the beginning of the year I subscribed a very handsome sum. It became difficult for me to collect the money during the year and to keep my promise. All sorts of things intervened: Illness, unemployment, unexpected expenses. But how wonderful! As the end of the year approached, not only was I able to pay all my debts and keep my promise made to the Savior, but I even had a surplus in my caste. Last year I signed nothing. I did not want to be bound, but to give as I had. When the year ended, I had given nothing right for the church, but I had saved nothing either; indeed, I had to enter the new year in debt. That shall not happen again. I will not again refuse to pledge a certain sum to the Lord at the beginning of the year. It seems that if I give nothing to the Lord, all my income passes through my fingers." Other Christians have also had the same experience, and have learned by experience how to get rich in God.

J. T. M.

Domestic.

P. H. Bergmann, a well-known pastor of our sister synod of Wisconsin, who deservedly served his synod, and who for thirty-nine years presided over the Christ congregation in Milwaukee, and for many years administered the widows' and invalids' fund of his synod, and especially for sixteen years was a member and for thirteen years the chairman of the editorial committee for the "Ev.-Luth. Gemeindeblatt" of his synod, died in Milwaukee on November 5, and was buried there on November 8. He had been born in Hanover, Germany, January 26, 1859, had taken examinations at the seminary of his synod in Milwaukee in 1883, and had thus attained an age of 64 years and an official age of 40 years. Death delivered him from "long, severe, and lately especially painful suffering."

L. F.

The Church Journal. A distinguished church journal, the *Biblical Review*, recently wrote: "Protestantism does not yet sufficiently consider the immense importance of the church press. There has never been a time when the inhabitants of this country had more need of a decided, well-edited, widely circulated, and vigorously supported church paper." If this be true, and it is true, then it behooves every Lutheran Christian to do all in his part to make his church paper what it should be, and ever more what it should be: a decided, well-edited, widely circulated, and vigorously supported church paper. Will not all our readers be told this in regard to their church papers, the "Lutheran" and the *Lutheran Witness*?

A well-known daily paper, the *Burlington Hawkeye*, came to the same thing some time ago. Emphasizing the tremendous power and influence of the printed word today, it said, "The leading thought in every parish should be this: a church paper in every church family. But it is useless to talk of the power of the Prete if the church papers are not circulated and read. Some pastors realize this, and make a personal effort to inculcate in their congregations the duty and blessing of vigorously supporting the church journals-. But there are other pastors who neglect this important duty.

casual-not wilfully, not wantonly, but-because they do not realize the high value of the church bulletin as an important contributor to the parish ministry." We know of pastors who belong to the former class, and who labor diligently and constantly to recommend the church bulletins to their parishioners, and to work earnestly to make all their parishioners readers of the church bulletins. But are there not also pastors of the other clade? And then the said secular paper lays down the following principle: "Every congregation and every family belonging to a congregation should lay down this as the settled rule for home and business: 1. If only one paper is kept, let that one paper be a church paper. Always put it on the top of the list! (2) But the great majority of church families are able to keep more than one leaf. After the church paper there is room and also need for a reliable secular paper, daily or weekly."

Thus a secular paper puts the church paper at the top. Truly, if this good advice were generally followed, then we would not have to complain about the relatively low number of readers of our church papers.

L. F.

Missionary Contributions and "Movies." According to a report by the well-known statistician, Dr. Carroll, the churches of our country raised about \$488, 424,000 for church and missionary purposes last year. That's quite a sum, though. The receipts of the motion picture theatres in 1922, however, amounted to \$600,000,000, well over \$100,000,000 more than was sacrificed for God's kingdom. It has been complained that the Church begs the poor people's bread from their mouths. This complaint is not based on fact; indeed, just the opposite is true: the Church - or rather people who belong to the Church - supports thousands of poor and needy people in all countries. But that not only rich people, but to a great extent also quite poor people, have contributed a great deal to the \$600,000,000 which has been swallowed up by the movie theaters, is a fact which no one denies. If, therefore, even poorer Christians are called upon to give for God's kingdom, this is something which reason must also approve. But God also wants the small gifts of the poor; he takes great delight in them and blesses them here temporally and there eternally. How many mites of widows and children are there among the \$488, 424,000? God knows!

J. T. M.

Bryan and the Young Men's Christian Association. As is well known, the Young Men's Christian Association (Y. M. C. A.) is an aid of the Reformed churches of our country "for the spiritual and mental ennoblement of youth." Every one who joins this association must therefore declare his position on the Holy Scriptures and on Christ. It is demanded of him that on the one hand he acknowledges the Scriptures as the Word of God, and on the other hand that he acknowledges Christ as the Redeemer of the world. This so-called "test" has in the course of time become disagreeable to many. At its last meeting in Cleveland, O., the association therefore entertained the idea of dropping the two conditions. Bryan protested most strenuously against this, stating, among other things: "The question, in short, is whether the Association should remain a spiritual force - and it has been from the beginning - or whether it should degenerate into a social association, where the members can engage in gymnastics and get a good bath for a small fee, although earnest Christians have spent their money on the condition that the Association should remain a Christian one."

We disagree with Bryan on this one. That one,

What makes the Young Men's Christian Association harmful is precisely its unionist attitude and its efforts to make people Christians in a wrong way. If the association complies with its actual regulations, it is a church community, and such a decidedly unionistic one that one does not learn Christianity in it, but unlearns it. Every one who professes Christ is a Christian according to the rules of the association, no matter how he thinks of Christ or what else he believes. But these rules are no longer followed. The Verein Christlicher Junger Männer has indeed become a social club, where things are supposed to be civil and decent and which is supposed to serve the cultivation of civil virtues. Members who insist on the deletion of the religious confession are therefore in the right. But if the Young Men's Christian Association is to be and remain what Bryan demands of it, no Lutheran Christian may be an active member of the association, for he would thereby be guilty of the sin of unionism. It is time that we seriously consider the state of affairs!

J. T. M.

A large crowd of Mormons gathered at Palmyra, N. Y., in September of this year, to set in motion, on the farm once owned by the father of the founder of this heathen sect, the centennial celebration of the first heavenly revelations supposed to have been received there by Joseph Smith. Seven years after those revelations are said to have come to him, Joseph Smith founded his sect, known as "The Church of Latter-day Saints." The Mormons would like to purchase what is known as Mormon Mountain, as well as the manuscript of the Book of Mormon, but the price demanded for it by the owner, P. T. Saxton, a citizen of Palmyra, is too high for them. If Mormon Hill is to be had, a monument is to be erected on it, which will cost \$100,000.

The Mormons are divided into several parties, two of the larger of which have by far the most numerous following. But all of them, deeply blinded, believe the heathen lies of their degenerate founder, whose revelations are a blasphemy and blasphemy of the whole Christian religion. That such a sect is making progress and gaining followers, especially within Christendom, is also a sign of the Last Day.

J.T.M.

The Bible is true. D. Melvin G. Kyle, professor at the Presbyterian Seminary here, intends to make a trip to Palestine this winter to conduct excavations in the Dead Sea area. The purpose of these excavations is to learn something more about the cities of Sodom and Gomorrah, which once flourished there but were destroyed because of their sins. D. Kyle hopes to make finds that will confirm and illuminate the biblical account of the destruction of these cities. The most beautiful thing is that this eminent scholar sets to work in the right spirit, namely, as a believing Christian. Thus he bore splendid testimony to his faith in the truthfulness of the Scriptures before the reporters of the daily papers. For he told them, "The Biblical account of the destruction of Sodom and Gomorrah by fire and brimstone from heaven is literally true. Even so did these cities perish." This, is a testimony not often heard today from the mouths of learned men. Even theological professors virtually scoff at the accounts which the Bible gives us of ancient cities and peoples. That a learned professor should therefore assume from the outset that the Bible account is true is all the more gratifying.

J. T. M.

Abroad.

Our magazines in Europe. A pastor over in Europe, completely unknown to us even by name, writes to us among other things:

"For twenty years I have been reading the splendid books and writings of your Synod, nearly all of which I possess, especially the sermons of D. Walther, and his works: 'Law and Cvangeliu*' and 'Church and Ministry,' and the interpretations of Zorn. I have had rich blessings from the study of these splendid books. A lecture which I was called upon to deliver at a pastors' conference about twenty years ago, on the subject, 'Is the Bible God's Word?' and in which I professed the verbal inspiration of the Bible, brought me much enmity then, and still does. My position was isolated, especially since I practiced the teachings of our dear Lutheran Church on the basis of the inerrant Word of God. Then it was and is a great joy to me to find in the writings of your Synod the pure gospel and the confession of the verbal inspiration, and besides the Bible and the Confessions they have become my daily reading to daily new blessings. The truth is alone with your Synod, nowhere else in the world, alas. God will yet bless the Missouri Synod abundantly for the whole world, because it alone has kept' the word of truth.

"With the greatest interest and with inner profit I read this year the 'Lutheran' and 'Lehre und Wehre*', to which I subscribed last year. I would now like to continue reading both periodicals; but with the enormous depreciation of money I lack the means to do so. I am almost without a salary, I also have a son to support who is studying, and I can no longer find the means for this either, I lack the most necessary things in the household, and so it is with great sadness that I see the day approaching when I will no longer receive the 'Lutheran*' and 'Lehre und Wehre*' because I cannot pay for them. May I perhaps ask you most cordially - or is this too immodest - to send me both magazines free for the next year? As the dollar now stands at 130 million marks, I am afraid I cannot contribute even the smallest fraction to the subscription. I thank you - and I would thank you warmly in advance - that you will offer me your spiritual food free of charge for once. As soon as I can, I will subscribe again at my own expense."

With pleasure "Lutheraner" and "Lehre und Wehre" will be sent to the writer free of charge. Friendly readers of the "Lutheraner" have so far paid the costs in such cases and will hopefully continue to help. Will all the members of our Synod read their magazines so diligently and value them so highly?

L. F.

Progressive Revelation. Progressive revelation is what unbelieving scholars claim to have found in the Bible. They say that the Old Testament was adapted to the Jews' lower conception of God and divine things. God, they say, gave his revelations in such a way that they could be understood by men. Thus one finds in Scripture ever newer, nobler, and more glorious revelations, until in Christ the highest doctrinal ideal is expressed. This perverse opinion is also spread among the people, and it is therefore necessary that we should consider it here. For example, Bishop Welldon, the Dean of Durham Cathedral in England, writes: "The Old Testament is a Jewish and not a Christian book. It is not for Christians, therefore, but for the Jews that the Old Testament is binding. Also we find in it a progressive revelation, and if revelation is progressive, it is clear that the first written books of the Old Testament are less adapted to modern thought and feeling than the later ones."

He who speaks in this way forgets Christ's testimony concerning the divine inspiration of all Scripture. Of the Bible as it existed in His time, the Savior judged: "Search the Scriptures, for ye think ye have eternal life in them: and they bear witness of me", Joh. 5, 39. Right in the first book of the Bible, as it were in the first passage, we have therefore also the beautiful prophecy of the woman's seed which was to bruise the serpent's head, Gen. 3:16. However, in the course of time the promises concerning the Messiah became clearer and clearer, and in this sense we can speak of a progressive revelation in the Holy Scriptures of the Old Testament. However, as far as the content of the teachings is concerned, there is no progressive revelation in the Old Testament, the New Testament, or anywhere else. Where God has revealed Himself, He has revealed Himself as the one, eternal God, whose word is holy and everlasting, whose law and will are eternally fixed, whose gospel is true for all time. People who talk of progressive revelation have abandoned the doctrine of the inspiration of the Scriptures.

J. T. M.

Spread of Baptists in Lutheran Countries. That in recent years the papacy is spreading in a frightening manner in the so-called Lutheran countries is a well-known fact. The Pope is striving with all his might to bring back under his control what he has lost by the Reformation. And to some extent he is succeeding. But also . other church communions are spreading rapidly and purposefully throughout Lutheran Europe, such as the Baptists in the Scandinavian countries. Sweden today has 681 Baptist congregations with 436 preachers and missionaries; Denmark has 32 congregations with 32 preachers, Norway 42 congregations with 30 preachers, and Finland 46 congregations and 84 preachers. Considering the difficulties that stand in the way of this fellowship coming in from outside, one must marvel at the growth.

However, this is not inexplicable. Already Luther warned in his time against ingratitude against the pure doctrine of the gospel newly given to the people. This ingratitude has become the longer the more annoying. One has not treasured the dear good of the Word of God, but has traded it for the stubble of human opinions. Thus it is the fault of the "Lutheran countries" themselves if their lampstand is overturned. It is just such a man as Archbishop Söderblom of Sweden, who is at present visiting our country to speak the word of "Christian Union," who is to blame for this. Of him it is reported, "The Bishop is a tremendous campaigner and advocate of Christian Union, and great hopes are entertained of the beneficial fruits of his efforts in this respect in our country." Bishop Söderblom will be lecturing before the Federal Council of Churches, the Church Peace Union, the American Scandinavian Foundation, and at Harvard University. This already marks the position Söderblom represents, his unionism and his denial of the truth. But where Lutheran leaders stand and act as Söderblom does, the Lutheran Church must decay and become a prey for ravening wolves to hound to death.

J. T. M.

An inhibiting influence on the spread of the Bible has been exerted by the earthquake in Japan and by the devaluation of the Mark in Germany. In Germany at the present time a full Bible of average quality costs 600 million marks, a New Testament 60 to 80 million. **This** means that for thousands of Christian Germans the Book of Books is one of the more and more numerous things that can no longer be purchased. The service of the German Bible Societies, rendered with such great success in better times, is not able to

do nothing to change this deplorable fact. The printing of new Bibles is also becoming more and more difficult with the high prices, since the sources are threatening to dry up. In order to remedy the need, a Bible relief organization is to be initiated in conjunction with the German Protestant Church Committee. In Japan the losses of the American Bible Society in the terrible earthquake have been such that they mean a catastrophe for the entire missionary work in the Orient. A cablegram brought the report, "Muraoka and his staff of helpers all dead." Muraoka was a devout Christian who established a printing press years ago to produce Bibles in Japanese on a modest scale. He carried on this work as a missionary enterprise, and the Lord so gloriously blessed his work that he was eventually able to print 15,000 Bibles a day in various Oriental languages. He employed 1200 men, all of whom perished in the earthquake. From his printing press had come for decades the vast majority of Bibles needed by missionary societies in Japan, China, the Philippines, Siam, Hawaii, and among Orientals in California. Since the earthquake the demand for Bibles and parts of the Bible has increased; but all the plates necessary for printing have been destroyed, and it will not only cost about \$400,000 to rebuild the printing press and make new plates, but it will take years to make the plates. The American Bible Society has, therefore, at once made and sent over 500,000 Gospels by photographic impressions. But this is only a stopgap measure, satisfying only the most urgent demands for Japanese Bibles. For the time being nothing can be done for the Koreans, Chinese, and Siamese. J. T. M.

From World and Time.

In his Thanksgiving Day Proclamation, our national president wrote, among other things, "We are a richly thoughtful people; we should therefore also be a bountiful people. We are a richly blessed people; we should therefore also be an exceedingly thankful people." These words can only be rightly pondered and understood by a Christian; the worldling lacks all that belongs to right gratitude, as well as that from which it springs: Faith, love, and hope. The unbeliever does not believe in God, the all-good giver of all good gifts; he therefore loves neither God nor his neighbor, and because he places his hope not in God but in the goods of this world, he is also not generous in the right sense. Above all, the world knows nothing of the glory of the spiritual blessings which God bestows year in and year out; it does not appreciate the word by which the Holy Spirit wants to give birth to it again and sanctify it. Thus the world cannot but be ungrateful.

Who are we Christians as thankful as we should be? Do we give according to the standard of God's rich blessings? Truly, we too fall far short in this! God therefore grant us ever believing, loving and thankful hearts!

J.T.M.

Washington University was Prof. J. B. Robinson, formerly professor of architecture at the 'Washington University here, who died recently here in St. Louis. As a heathen, wanting nothing of Christ and his word, he lived, as a heathen he died, and as a heathen he wished to be buried. His wish was granted. Nothing reminded of Christ, of the resurrection and of eternal life at his funeral service. So also everything that, according to Christian opinion, was to be found with

of a funeral service was avoided in the most serious way. To be sure, speeches were made by some excellent men, but what they said was as if plucked out of the mould of the darkest paganism - without God, without hope, without light, without life. It was just as Professor Robinson would have it, but it was dark and hopeless, just as dark and hopeless as the ceremony in the crematorium where his body was burned. There is only one thing we can praise about the whole plot: Prof. Robinson was an honest heathen. At his funeral no "Christian" preacher pretended and lied and denied Christ, as so often happens. But horrible it is to be buried as an unbeliever!

J. T. M.

From our church work in South America.

There are many German speakers in Brazil. In the State of Rio Grande do Sul there are said to be 400,000 of them, just as many in Santa Catharina and a large number also in Parana. Some of them are Germans of the Reich, others are Russians from various states of the great empire in Eastern Europe. The immigrants from Germany often do not want to know anything of God's Word. On top of that, they are incited against our missionaries. While the only purpose of our work in South America, as elsewhere, is to bring the truthful gospel to the people, to win souls for Christ and to spread the kingdom of the Saviour, the people are persuaded by those to whom the truth is still unknown or unpleasant, that our missionaries are here to make propaganda for North Americanism in opposition to Germanism. And, unfortunately, there are enough of such who listen to such foolish talk and allow themselves to be taken against our pastors by it.

As in Argentina the La Plata Synod, so in Brazil among the German-speaking population the Rio Grandenser Synod has worked the longest. Instead of giving the people thorough instruction in the truths of salvation, their pastors are often content to take care of baptisms, confirmations, marriages and funerals in larger areas without further ado, against payment of precisely fixed rates. It is obvious that this must make the work of our pastors more difficult. More serious-minded people who are dissatisfied with such an economy may well turn to our pastors for service; but they then often form only small congregations. That larger congregations want to be served by our pastors is less the case. In addition to this, such groups, although called Lutheran, are made up of people of different religious persuasions, and sooner or later there must be a sifting under our work, when the wrong spirits are revealed.

It is also a nuisance that among the people in general a wrong principle has become established with regard to church contributions and that these are paid according to a certain, very low rate. It also often happens that people claim to belong to another congregation, but when they have to perform an official act, they demand it from our pastors, because they do not want to pay the rate they would have to pay to other pastors. To introduce the right biblical way under these circumstances is a task that requires much instruction, patience and time.

In many cases, people want to have school for their children. And parochial schools would be easier to set up in Brazil than in Argentina. For although the population of Brazil, according to its name, belongs predominantly to the Pope's Church - and, as

constantly, but hopes to be soon. On Christmas 1921 a beautiful chapel was dedicated. Fr. M. Berndt has recently become pastor of the parish.

God grant the truth more and more such seals

Bf.

Domestic.

Have we fulfilled our missionary duty? At the beginning of each year, in the joyful season of Epiphany, we are powerfully reminded of our missionary duty. For the feast of the Epiphany shows us Him who is also the Saviour of the Gentiles, indeed, who is our Saviour precisely because He is the Redeemer not only of the Jews but also of the Gentiles. At the end of the year, therefore, we rightly ask ourselves: Have we fulfilled our missionary duty in the past year? Have we come closer to the goal Christ has set for us? And if not, then the infant Jesus in the manger at Bethlehem must always put us to shame. From its fullness we have taken grace for grace; but have we opened the well of grace to others? This question must powerfully move all earnest Christians. After the shepherds had seen the Saviour, they spread the word about this little child.

We still have unlimited opportunities to do this today. Of the 1, 647, 338, 846 people on the face of the earth, only about one-third are Christians. 300, 830,000 are followers of Confucius, 221, 825,000 Mohammedans, 210, 540,000 Hinduists, 158, 270,000 Animists, 138, 031,000 Buddhists, 25, 000,000 Shintoists, 13, 052, 816 Jews, and 15, 280,000 atheists (deniers of God). Only 564, 510,000 are Christians, at least in name.

O how mighty is the harvest field -raue in the heathen world! But also in our own country. Here we have only 41, 926, 854, who belong to a church, while 60,090, 458 know or want to know nothing at all of Christ, over 60,000,000 who are without God and without hope-what a ghastly picture of ruin! And to them also the angel proclaimed, "Unto you is born this day a Saviour!" Truly, we must learn the Christmas lesson ever better and more thoroughly!

J. T. M.

Others are also building. Not only we, but other ecclesiastical communities are in the process of erecting the necessary buildings for the ever-increasing multitudes of such who wish to devote themselves to their ministry. In New Orleans, the Romish recently dedicated Notre Dame Seminary, the only institution in the South where young men can receive their full training for the priesthood. One of the largest theological seminaries in the Midwest is being built by the Native Missionary Society of American Baptists in Kansas City. The widely known Southern Baptist Theological Seminary at Louisville, Ky. recently purchased a fifty acre tract of land upon which twenty-one buildings are to be erected in time. Two of the large new buildings planned will soon be completed. Our sister Synod of Wisconsin will also erect a new seminary.

We Lutheran Christians must be doubly spurred on by the zeal of others; after all, we have a treasure that others do not have, namely, the dear, pure word that our preachers and teachers testify to the world. It is therefore very gratifying that our dear Christians are contributing diligently, so that the sum appropriated by Synod for our colleges and seminaries is collected. God grant that we too may soon build! J. T. M.

Protest Against the Singing of Christian Christmas Carols in the Public Schools. A protest was recently made to the school board of Spokane, Wash. by the officers and rabbi of the Jewish synagogue against the singing of

Christmas carols in the citizen school. The protest was justified by the fact that Christianity, like Mohammedanism, Buddhism and other forms of religion, was regarded by Judaism as a sect. An objection was raised against the singing of Christmas carols, because in them Jesus was portrayed as God and Saviour, which was against the teachings of Judaism. The school authorities did not take any decisive steps in the matter for the time being, since the percentage of Jewish children in the city's schools is so small.

From the factual point of view, the protest of the Jews is well founded. If a Christmas carol is sung in the public schools, in which Christ, the Saviour of the world, is testified to, this expresses a Christian confession. But to confess Christ is not the business of the state and its schools. On the other hand, the protest is a terrible testimony to how the Jews still hate and persecute their Messiah. Truly, it takes a true Satanic delusion to protest against the glorification of the Christ Child in the manger at Bethlehem! For him who protests against God's counsel of salvation for the redemption of the world, there is nothing left but hell.

J. T. M.

The Benedicite "nd the Grantias. on Table Prayer, the "Ev.-Luth. Gemeindeblatt," the organ of our sister Synod of Wisconsin, writes as follows: "A reader calls attention to the fact that many Christians pray before the table, but do not give thanks after the table. Every one who is acquainted with Luther's Catechism knows that it is an old custom to say a "Benedicite," a prayer for God's blessing, before table, and a "Grantias," a prayer of thanksgiving for the blessing received, after table. That the "Grantias" is often omitted is perhaps partly due to the fact that some of the participants in the meal are in a hurry, eat faster than the others and then hurry away, so that in the end only a slow eater sits there. But if one really does not have time to wait for the others, each one could pray a silent "Grantias" for himself before leaving. Or one could pray the "Grantias" before the table, as the Lord himself did and as is done today in many Christian homes. It is especially to be regretted that grace in general, like every home service, is so often omitted, or practiced only as thoughtless forms and babbling."

The latter, however, is to be regretted. It is unfortunately a fact that in many Christian homes the home service is no longer held. But where there is no more home worship, then table prayer and every word of God in general will easily fall away, and with it Christian education, mutual Christian exhortation, and finally everything that belongs to the Christian life. Then, finally, the Lord Jesus will no longer tarry, and the home will cease to be a Christian one. Woe to the home in which one no longer has time for God's Word and prayer! There is time for sin and shame, and for the devil, who walks about like a roaring lion, seeking whom he may devour. Where the Christian home falls away, the church also falls away; for the church cannot build what destroys the home. In short, the "church bulletin" touches on an important point for all of our Christian lives today. We must take time for prayer and worship! For Christ's sake, however, we want to make much of ourselves; but the one thing is needful. May, therefore, with the new year, home worship, with its rich blessings, again enter into many Christian homes!

J. T. M.

Do not forget the main thing! If anything right is to be done in a congregation, everything must be done "honestly and orderly" according to the apostle's admonition. With an-

In other words, right order, or as it is usually called, organization, is necessary for right and successful work. But above all this, the main thing must not be forgotten, namely, right instruction from God's Word. This was recently advised by a certain Dr. J. F. Norris, pastor of the First Baptist Church at Fort Worth, Tex. whose Sunday School is regularly attended by 4,500 pupils, to his associates at the meeting of the Philadelphia Sunday School Association, when he stated, among other things, that many Sunday Schools were perishing precisely because they suffered from over-organization, too complicated machinery, too many "Bible Helps," and too many social meetings. He remarked, "Perhaps it is not over-organization, but the multiplicity of activities that is to blame for the fact that in many places the work is not making much progress. In our Sunday school at Fort Worth everything is done in the simplest way. We have no rally days, no competition with other churches, no dances, no card parties or anything like that. We just study the Bible, chapter by chapter, book by book, old and young, even the children in the lowest classes. But we also really study the Bible!"

This is a true testimony to the fact that the Holy Scriptures are and remain a power of God to animate and inspire human hearts anew and to spur them on to blessed activity. He who knows how to drive God's Word rightly also works in blessing. The Word must do it; all else fails. Let us learn better and better the art of letting the living Word be all in all.

A vituperation of the church. Recently, a judge in Chicago sentenced a young man who had violated the city's driving laws while drunk, not only to a significant fine, but also to attend church every Sunday for a full year. Thus the judge not only exceeded his authority, but also did the church a disgrace. For, on the one hand, no secular judge has the duty and the right to compel anyone to attend church; but, on the other hand, the church is not there to be the policewoman of the authorities. If anyone transgresses the laws of the state, he is certainly to be punished, and even more so than is usually the case in our country, where people generally care little for the laws. But this should not be done in such a way as to set aside the real purpose for which the State exists. In our country, where there is an increasing mixture of Church and State, it is necessary to see to it that both Church and State remain within the limits assigned to them. That the state so often allows itself encroachments on the powers of the church is partly due to the fact that so many church communities give it a bad example by interfering in matters that concern only the state. It is therefore necessary to keep one's eyes open.

J. T. M.

Abroad.

From Strasbourg. On November 1, the Lutheran Charity Association in Alsace met in Strasbourg for its first general assembly. The deputies and other members of the association from all of our congregations rushed here with happy hearts to discuss and decide together what would serve to promote charity, and especially what would serve the welfare of our Bethel Lung Clinic in Aubure. In the morning a service was held, in which Father F. Müller of Mulhouse, on the basis of the words of Christ, Matth. 9, 13, fired the assembled association to new zeal in the work of Christian charity. In his annual report, the chairman of the association, Fr.

Association an overview of the work done in our institution in the past year (January to October). 91 patients were catered for on 4575 catering days. Some patients were admitted and fed for free or at reduced prices. Particularly good progress was reported from some patients. Also concerning the financial side



The pulmonary sanatorium "Bethel" of our fellow believers in Aubure, Alsace.

As far as our company is concerned, progress is being made. We have made a nice net profit in the past year, so that we can think about paying off the loans with which our house was built. Our Bethel has barely existed for one and a half years, and already we have to enlarge the building due to lack of space. The association therefore unanimously decided to enlarge the house by one floor, to install central heating and to make other improvements.

After the other business had been transacted, the meeting was closed with a song of thanksgiving, and the members of the association, inspired with new zeal, went home to work also in the branch societies, to encourage the other members, and to help them in their work.



A festive gathering in front of the pulmonary sanatorium in

Now that we have time, let us do good to everyone, but especially to those who believe. Gal. 6, 10. May the God of all mercy also bless our works of love to the glory of His name! M. W. Punishments.

Roman propaganda in Germany. On purpose we use this foreign word and not the much better known word mission. In the Roman Church there is no mission, but only propaganda. The Lutheran Church is a missionary, that is, it wants to promote the name of our high God everywhere it has the opportunity to do so.

The papal church, on the other hand, is only engaged in propaganda, that is, in spreading the truth, not the message of salvation in Christ, but its own cause in its own interest. The papal church, on the other hand, only carries out propaganda, that is, propagation, but not propagation of the truth and the message of salvation in Christ, but of its own cause in its own interest. It does not want to lead people to Christ, but to the Pope. Roman propaganda is as far different from Christian mission as night is from day, as earth is from heaven.

For this reason we emphasize the special opportunity and necessity of ecclesiastical work in Germany, which has been severely afflicted and is in a state of collapse, and where the old ecclesiastical conditions are becoming more and more detached. The Pope is seizing this opportunity. An uncanny activity of the Roman shows itself in many places, a propaganda in the worst sense of the word. Before us is a copy of a letter from the well-known Field Marshal General von Mackensen. The letter is not addressed to us, but to a Lutheran deaconess. However, it has been placed at our disposal by one of our acquaintances who is in contact with Mackensen in the interest of European aid. We have been authorized to use the letter and to make announcements from it. It says among other things:

"I was very pleased to hear that you, dear sister, were able to see and speak with Ludendorff in Munich and that you remember this visit with satisfied impressions. I also share his concern for Protestantism. The Catholics are working flat out for their Church in Protestant Pomerania. They know how to make families of their confession reside in purely Protestant places. In towns where before the World War no one had known of Catholicizing efforts, such efforts are now making themselves felt; young Catholic clergymen are suddenly appearing, making demands, and Catholic churches are being built without any immediate need for them. Even old monastery ruins are being sought, bought, enlarged, and new branches founded in them. The famous ruins of the monastery Gloria near Eberswalde, which are still in good condition, were bought by the Jesuit Order. My lively interest in the building of the church at Mackensen has its reason not only in the yearning of the inhabitants and their creditable sense of ecclesiastical sacrifice, but also in the desire to defy Catholic machinations and to prove that Protestants too can still build churches."

L. F.

Christmas experiences of a traveling preacher.

From letters to his mission commission.

A young missionary of our synod was sent out by his fellow Christians to preach the gospel in the far northwest of our country. He left his home, his friends and relatives, renounced all the comforts of this life, went into solitude, and sought for people who would be willing to hear the word of the cross. Soon the feast of Christmas came. Oh, he thought, all the people will come, and the children will sing, and it will be a merry Christmas. But the people had forgotten what Christmas was. The missionary became very disappointed. He wrote, "On Christmas Day I drove fourteen miles from here to hold services. But none of the disciples came; they were all at 'Christmas dinner'. So I fed my horses and drove home again. Today I had church service here. The man in whose house I held the service did his work during it and heard nothing. Yes, even the two

Boys of the people I live with did the same. We celebrated the Lord's Supper, but only four attended."

Now you may say, dear reader: The travelling preacher must have thought: I'm leaving here, there's nothing going on here. What am I doing here? Why should the Christians at the mission festival and elsewhere sacrifice money so that I can preach to these people? After all, these people are not worth a pastor. So many a traveling preacher would have said, and even many a pastor who should have known better would have agreed with him. But the missionary of whom we are speaking did not say so. He goes on to write, "It is all so new here. It's all troublesome beginnings, and all beginnings are hard. With this 'mix-up' singing does not work at all; everything has to be taught to them first. The knowledge is weak, of course, since almost all of them have been without worship for eight years. I am having great experiences here; I am going through a school that will be good for me for life. Pleasant it is not, of course, and the disappointments are many."

The missionary continued to work faithfully, and after a year he again described a Christmas celebration, this time full of joy: "I had three beautiful Christmas services this year, one at N. and two here at the missionary's residence. On the 18th of December at N. there were 28 people present and here 27 each time. On the 18th it was very cold, 26 degrees below zero, and a strong wind blew until noon. During the night it grew still colder; the thermometer fell as low as 36 deg. below zero. Mine was only 25 degrees. That Sunday, I baptized two children I didn't expect. It was a beautiful service. The people were more attentive than ever, and I noticed that the sermon made a great impression. Here where I live, we came together on Christmas Eve. Because the children are all still small, I duplicated the songs: "Come, O ye faithful," "Silent Night" and "O Thou Merry" with a typewriter. The people had joined together, and so everyone received a bag of nuts, candy and apples. Of course, they had a tree and lights. It was a lovely celebration. We also took up a collection for Inner Mission; I will send in H14th 95."

Just don't get discouraged! Only endure! Difficulties are there to be overcome. They are overcome by the three great G's: faith, prayer, patience.

"Now sing and be glad!"

Thus begins the oldest of our Christmas hymns, which our hymnal tells us at No. 37. Like many of our festive hymns, it dates back to the Middle Ages and originally read like this:

In dulci jubilo (in sweet rejoicing) Nu singet und sei froh!
Our heart's delight
Since in praesepe (in the manger) And shines as the sun
Matris in gremio (in the womb of the mother). Alpha es et O (You are A and O).

Now this is a rather strange verse, you will say: Latin words and German sentences mixed up in a colourful jumble. But such "mixed poetries" were not at all rare in the Middle Ages; they only testify to how closely ecclesiastical piety and German folklore were interwoven at that time. Three more similar verses were added to the above, and in this peculiar form they were preserved almost without exception deep into the eighteenth century in the Lutheran hymnals. As early as the Reformation, however, probably at first